

THE
CHRISTIAN
REMEMBRANCER.

MARCH, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta.* By HIS WIDOW. With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks. 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price 3*l.* 13*s.* 6*d.*
2. *The Last Days of Bishop Heber.* By THOMAS ROBINSON, A. M. Archdeacon of Madras, and late Domestic Chaplain to his Lordship. Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9*s.*
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D.* Second Edition. London: Murray. 1829. 8vo. 9*s.* 6*d.*
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 8vo. 9*s.* 6*d.*

SOME of our readers, we fear, have already begun to censure our remissness in adverting to the many particulars which the last year has accumulated relative to the amiable, accomplished, pious, and laborious Heber. We shall, we hope, adduce a sufficient defence, when we say that we have declined to do so solely in order that we might have before us the most entire and conclusive information on the life, sentiments, and acts of this justly celebrated man. The biography of Heber is a page of our ecclesiastical history, and should be treated with historical scrupulosity and gravity—with a cautious inquiry for the best information, and a diligent examination of particulars. The opinions of one who will always be an extensively

quoted authority, should be scrutinized with the cold eye of the historical philosopher, and recorded as fact, not warped to fortify a dogmatical system, or garbled to countenance the policy of party. We are not surprised that any class of men should be ambitious of the fellowship of Heber, or have eagerly caught at and appropriated some stray sentence or isolated act, which might seem to honour them with the sanction of his name. But the advocate of his memory may justly complain of a systematic misrepresentation, whereby a large proportion of the British public has been deceived into a belief that a prelate, who was eminently independent, and whose characteristic feature was abhorrence of schismatical and party distinctions, was, on the contrary, a decidedly party man, and by no means averse to a little latitude of opinion on ecclesiastical matters. A methodical perversion of facts cannot be justified on any grounds whatever; not even on those of honest fervour and mistaken zeal. It is this which we consider worthy a formal exposure, in order that our readers may judge for themselves how little reliance is due to *ex-parte* representations.

The materials before us are of the very best description for furnishing an ample and explicit understanding of the conduct and sentiments of Heber. Of the Sermons and Journal this will scarcely be questioned; and the works of the Archdeacon and Mrs. Heber, (we beg the lady's pardon, we understand she is no longer entitled to that venerable name, and we have not taken the trouble to inquire by what appellation it has been succeeded,) are, by their very defects, especially well adapted to this purpose. Of neither of these works, as biographical compositions, can we speak very highly. That of the lady is a most ingenious specimen of bookmaking; it contains correspondence of the most trifling nature, beside "A HISTORY of the Cossaks," an Oxford prize Essay, Latin Poem, and a fragment of a large English Poem; with a quantity of other matter which would scarce have occurred to a biographer intent only on the subject of his work. Nothing but the native interest of the subject could rescue two quartos, compiled on such a principle, from oblivion and the pastrycook's. Had Bishop Heber been a mere scholar or philosopher, such a chronicler must have been content to take her place with Hawkins and Lord King. But the activity and eventfulness of the Prelate's life, render this clumsy mode of biography peculiarly interesting. It is true, the reader's patience is occasionally exercised by the perusal of much which could afford no interest beyond the precincts of family connexion; for Heber, like other men, did not write his private letters for publication, and was, like other men, also, privileged to have affairs in which the public had no concern: yet in nothing is the character of an individual so effectually

developed as in his correspondence; and if the judgment of the fair biographer is not conspicuous in publishing a deskful rather than a judicious selection, still we can select for ourselves, and in so doing we may, even from these volumes only, obtain a very clear and extensive view of the character of him whom they commemorate. The Archdeacon's work is, considered as to its literary merits, a very pitiful performance. It is a purely rough private journal, and possesses all the tediousness of that species of writing, which, when we consider the subject of it, is saying much. "The last days of Heber!"—"Quid dignum tanto feret hic promissor hiatu?" a random collection of unconnected incidents, Boswellian in servility and adulation, but in no other respect to be honoured by comparison with the facetious biographer of "The Rambler." We shall quote a few short passages, in order to show with what extraordinary carelessness this work has been put forth; the proofs of it, apparently, having never passed the eye of its author, who *must*, it would seem, have otherwise been struck with such absurdities as we proceed to notice.

On the day of the visitation at Madras,

The Clergy dined with him in the evening, and his delightful conversation made the close of the day one of the most instructive parts of *this Apostolical ordinance*.—Pp. 113, 114.

It is difficult to conceive what "Apostolical ordinance" these words indicate, except it be the dinner. Again:

There is a tradition that within the last century the gilded domes of several large pagodas were just visible above *the sea*, not a trace of *which* is now left.—P. 120.

Mr. Robinson has here evidently made *the sea* vanish, when it was only his intention to annihilate *the pagodas*. Once more:

We were standing on the graves of Swartz and others of his fellow-labourers *who are gone to their rest*, and he alluded beautifully to this circumstance in his powerful and impressive charge. As this was probably the last time that he could hope to meet *them* again in public, &c.—P. 158.

The construction of this sentence would certainly lead us to refer the word *them* to "Swartz" (Schwartz) and his fellow-labourers, who are gone to their rest. But though the Archdeacon's work is very inferior in interest to that of the lady, and is defaced by blemishes which do not disgrace her production, it is not without its interest or its value, arising too out of its very deficiencies. Whatever views might be taken by the Archdeacon of the conduct of his diocesan, they were evidently fresh and unrevised impressions, and therefore may be more useful to the student of Heber's character, than a more elaborate or meditated narrative.

We shall endeavour to cast the materials before us into a compendious view of the life, character, and opinions of Heber. On the two first of these we shall be very brief. The events which form the

personal history of the lamented prelate, are too fresh in the memory of our readers to require more than that cursory notice which may be expected as our homage to custom and method. Nor is there any controversy on the excellence and amiability of Heber's disposition. With his opinions, as we have already observed, matters stand otherwise. And here we think our readers entitled to the entire fruits of our perusal.

I. Reginald Heber, son of Reginald and Mary Heber, was born April 21, 1783, at Malpas in Cheshire. During the early years of his life he was educated by his father, who was Rector of one moiety of Malpas. At five years old he could read the Bible, and was acquainted with its general contents. At seven he had translated Phædrus into English verse. In the following year he was placed at the Grammar School of Whitchurch, from whence, in 1796, he was removed to the care of the Rev. Mr. Bristow, of Neasdon. It was here that he became acquainted with Mr. John Thornton, whose friendship he most assiduously cultivated, and to whose connexion are probably owing those points in his conduct which have been studiously magnified into self-commitment to the cause of a party. In 1800 he entered at Brasenose College, Oxford, where, in the same year, he gained the University prize for the Latin Poem *Carmen Sæculare*, and in 1803 produced his magnificent prize exercise of "Palestine." It is interesting to know that this celebrated poem was honoured, before its launch, by the approbation of Sir Walter Scott, to whose suggestion we are indebted for one of its most striking couplets, descriptive of the silence in which the temple was built. The day of the recitation is indeed a proud recollection for those who had the privilege of the theatre. Heber's father was present, and it is said, though it is contradicted by the biographer, that he never recovered the intense happiness of that day. The youthful poet, when the recitation was over, withdrew from the congratulating crowd, and was found by his mother, with his characteristic piety, in his room, thanking God on his knees that he had been enabled to make his parents happy. In the following year young Reginald lost his father. The event is communicated to Mr. Thornton in a letter, which, with much regret, we refrain from transcribing. In the same year he took his degree, and in the year following gained the Bachelor's prize for the English Essay. The subject was "The Sense of Honour."

About the middle of the year 1805, the continent being then, for the most part, closed against English travellers by Napoleon, Heber undertook, in company with his friend Mr. Thornton, a journey through some of the northern parts of Europe. Landing at Gottenburg, he proceeded through Sweden and Norway, returning through

the former to Petersburg. Hence he travelled by Moscow, through Poland, Hungary, and Prussia, and landed at Yarmouth in September, 1806. The accounts of his travels, as given in his correspondence, are, in the highest degree, interesting, although the minuteness with which they are there detailed, seems scarcely compatible with the conciseness of the biographical style.

In 1807, Heber entered that sacred profession in which his wishes and hopes were centered. His career commenced as incumbent of the family benefice of Hodnet. From this moment the pursuits of literature and refinement, which, to a cursory observer, might have seemed the very essence of Heber's history, sink to a level less than secondary, and the energies of his capacious and well-furnished mind are engrossed by the demands of his heavenly calling. Not that he considered an abandonment of these pleasures required by the terms of his professional engagements; on the contrary, to the last hours of his life, they were his relaxation and his amusement; but the studies and the duties of his profession now absorbed all the higher powers of his mind, and even his lighter pursuits were spiritualized by their connexion with the sacred cause, or the freshness with which they restored him to his severer occupations.

In 1809, Heber married his present biographer, Amelia, youngest daughter of the late William Davies Shipley, Dean of St. Asaph. With her he lived in the seclusion of Hodnet, and the practice of the domestic and pastoral virtues, without any remarkable occurrence, till the year 1815, when he was appointed Bampton Lecturer, and chose for his subject the very important theme of "The Personality and Offices of the Christian Comforter." In 1816 he was appointed University Preacher, and in the following year was presented with a stall in the Cathedral Church of St. Asaph. The preachership of Lincoln's Inn falling vacant in 1822, he was presented to that honourable office.

We have now brought our rapid glance over the early life of Heber (alas! we ought scarcely in his case to make the distinction,) to the momentous era of his departure for India. And here, perhaps, our readers will pardon us if we prosecute the subject a very little more in detail.

On the death of Bishop Middleton, Mr. C. W. W. Wynn addressed to Heber the following letter:—

MY DEAR REGINALD,—You will have seen in the newspapers the death of the Bishop of Calcutta. I cannot expect, and certainly do not wish, that, with your fair prospects of eminence at home, you should go to the Ganges for a mitre. Indeed, 5000*l.* per annum for fifteen years, and a retiring pension of 1500*l.* at the end of them, is not a temptation which could compensate you for quitting the situation and comforts which you now enjoy, if you were certain of never

being promoted. You would, however, extremely oblige me by giving me, in the strictest confidence, your opinion as to those who have been, or are likely to be, suggested for that appointment; and you would add to the obligation, if you could point out any one who, to an inferior degree of theological and literary qualification, adds the same moderation, discretion, and active benevolence, which would make me feel that, if you were not destined, I trust, to be still more usefully employed at home, I should confer the greatest blessing upon India in recommending you.

Ever most faithfully yours,

C. W. WILLIAMS WYNN.

Vol. II. p. 97.

We wish we could continue the correspondence, as it is most deeply interesting. Heber was, in one sense, an ambitious man—he was ambitious, to the utmost extent, of doing good—and this feeling had led him, as he himself confesses in his answer, frequently to wish himself Bishop of Calcutta. But his talents were calculated to work good in any sphere; nor was there, under such a minister as Lord Liverpool, much probability that they would be allowed to stagnate in neglect. This Heber must have known, and the uncertainty of choosing for the best, even in his disinterested mind, produced a painful hesitation. It is nothing derogatory to the character of Heber, that, with all his Christian public spirit, he had feelings not less Christian, though more allied to our common humanity, and which pleaded the safety of a beloved wife and child. These conflicting sentiments are beautifully unbosomed to his wife in the letter which he wrote to her on this occasion—a letter, according to *our* feelings, almost too sacred for publication. Mrs. Heber's answer is not given; but she has not omitted to inform us, by the publication of the reply, that it was marked by her “usual good sense, piety, and affection,” and that she expressed her willingness to accompany her husband to India. Meantime another letter from Mr. Wynn arrived, representing strongly the worldly imprudence of accepting the bishopric, at the same time offering every facility, should his correspondent desire to receive it. Heber's answer requests Mr. Wynn to decide from his own experience and judgment. Mr. Wynn's reply, while it asserts the peculiar fitness of Heber for the situation, declines the delicate alternative of a decision, and mentions the opinion of Dr. Warde on the climate, which might seem to decide against the undertaking. This opinion had so much influence with Heber, that he almost determined to abandon all idea of the scheme; and a conversation with Mrs. Heber completed the decision. He accordingly sent a formal refusal to Mr. Wynn; but a reconsideration of the matter induced him again to open the question, and the result was the appointment, at once so illustrious and so fatal.

In February, 1823, the University of Oxford honoured the Bishop elect with the degree of D.D. The inhabitants of Hodnet raised a

subscription, limited to one guinea each, to present their retiring Pastor with a piece of plate, bearing the following inscription :—

TO REGINALD HEBER, D. D.

THIS PIECE OF PLATE IS PRESENTED, AS A PARTING GIFT,

BY HIS PARISHIONERS,

WITH THE HOPE THAT IT MAY REMIND HIM, IN A FAR DISTANT LAND,
OF THOSE, WHO WILL NEVER CEASE TO THINK OF HIS VIRTUES WITH AFFECTION,
AND OF HIS LOSS WITH REGRET.

A. D. 1823.

Vol. II. p. 125.

On the 15th of June following, after receiving the valedictory address of the Society for promoting Christian Knowledge, the Bishop sailed for Calcutta. On his arrival, he found a very considerable arrear of official business, accumulated during the vacancy of the See. It was not, therefore, until the same month in the following year, that he undertook the great project of visiting this colossal diocese. It is impossible to read this interesting narrative, of which it will not here be practicable even to give an outline, without astonishment at the spirit which has hitherto dictated ecclesiastical arrangements in the East. A diocese, comprehending the vast peninsula of India, the still broader regions of Australia, together with St. Helena, the Mauritius, and the African coast, must evidently exceed all human power of supervision, even allowing (what every Bishop, not possessing a seared conscience and a "charmed life" must expect) the crown of martyrdom into the bargain. These are not the times to hope for any public care of religion and the Church; and we accordingly feel little expectation of effecting much good, by hinting, that the division of this enormous charge into three bishoprics, and the elevation of the Archdeacons of Madras and Bombay to the episcopal dignity, would be an important aid to the interests of Christianity, an incalculable saving of human exhaustion, and even of life, and (what is most likely to weigh with modern statesmen) might be done at a very slender cost. The idea is Heber's own, and was suggested by him, in the course of his correspondence with Mr. Wynn, on the acceptance of the See of Calcutta; and it has the further recommendation of express resolutions submitted to government by the Societies for propagating the Gospel and promoting Christian Knowledge. While we gratefully acknowledge that the foundation of the See of Calcutta has wrought most important good, and given a substantial tone and expectation to religion in India, which she never possessed before in that country; still we must deplore that much remains undone; still we must affirm that the defect is palpable; that, admitting an ecclesiastical discipline in the East to be necessary at all, the necessity of three Bishops, at least, is indubitable; and that the legislature will be acting against demonstration, if she hearkens to the

sophistries of those who prefer "the unrighteous mammon" to "the true riches."*

But to return from our digression to the catastrophe of our melancholy tale. The Bishop made the tour of most part of the Indian portion of his diocese, proceeding to the Himalaya mountains, and thence to Bombay, and then across to Ceylon, and back to Calcutta, where he arrived in October. In January, 1826, he again started on a visitation of Madras and the southern provinces; and after a laborious and eventful journey, he arrived, on the 1st of April, at Trichinopoly. On the morrow, he preached to a large congregation at St. John's, from 1 John v. 6. The rest shall be detailed in the biographer's own language.

In the afternoon he confirmed forty-two persons, and afterwards addressed them with even more than his wonted earnest and affectionate manner. On his return to Mr. Bird's house after service, he complained, for the first time, of a slight head-ache and feeling of languor; and though there was nothing, either in his appearance or manner, to occasion uneasiness in those about him, or to justify their entreaties that he would suspend his exertions, yet, as the day had been unusually hot, Mr. Robinson had dissuaded him from attending the native congregation, as he had intended doing that evening, and also requested him to give up his examination of the schools, on the following morning, after Divine service. He exerted himself greatly in both services, more, perhaps, than was necessary, and complained that the Church was very difficult for the voice to fill, and the pulpit raised too high.—Vol. II. p. 435.

At day-break, on the fatal 3d of April, he went to the mission Church in the fort, where service was performed in the Tamul language; after which he confirmed fifteen natives in their own language, and again delivered his address on confirmation. He afterwards went to the mission-house, and examined into the state of the schools, though without staying in the school-room, as he found it close and disagreeable, from having been shut up the preceding day, and left it immediately. He then received an address from the poor Christians, earnestly praying that he would send them a pastor to watch over and instruct them. His answer was given with that gentleness and kindness of heart which never failed to win the affections of all who heard him, promising that he would take immediate measures to provide them with a spiritual guide. He had,

* It might be injustice to the cause we plead, not to avail ourselves of the advocacy of poetry and Southey.

Large, England, is the debt
 Thou owest to heathendom;
 To India most of all, where Providence
 Giving thee thy dominion there in trust,
 Upholds its baseless strength.
 All seas have seen thy red-cross flag
 In war triumphantly display'd;
 Late only hast thou set that standard up
 On pagan shores in peace!
 Yea, at this hour the cry of blood
 Riseth against thee, from beneath the wheels
 Of that seven-headed idol's car accurst;
 Against thee, from the widow's funeral pile,
 The smoke of human sacrifice
 Ascends, even now, to Heaven!

indeed, before he received this application, resolved on appointing Mr. Schreivogel, a Danish missionary, who had petitioned, under rather singular circumstances, for a removal from Tranquebar to Vepery or Trichinopoly, to this station. From all that the Bishop had heard of his private character, and of the esteem in which he was held by his own flock, in the Danish mission, as well as from personal intercourse with him, he thought that he could not better supply the wants of this important station than by committing it to his superintendence.

The Bishop had gone to the fort in a close carriage, so that he could have sustained no injury from the sun. Mr. Robinson was too ill to leave his bed, but he was accompanied by Mr. Doran, and conversed with him, both going and returning, with animation and earnestness, on the important duties of missionaries, and on the state of Christianity in the south of India. On his arrival at Mr. Bird's house, before he took off his robes, he went into Mr. Robinson's room, and sitting down by his bed-side, entered with energy into the concerns of the mission. His interest had been much excited by all which he had seen; he spoke with sorrow of its poverty, and remarked how necessary it was for the Bishop to have regular reports from every mission in India, that he might at least know the wants and necessities of all. He said he had seen nothing, in the whole of his diocese, that so powerfully interested him, and his mental excitement was such, that he showed no appearance of bodily exhaustion. He then retired into his own room, and, according to his invariable custom, wrote on the back of the address on confirmation, "Trichinopoly, April 3, 1826." This was his last act, for immediately on taking off his clothes, he went into a large cold bath, where he had bathed the two preceding mornings, but which was now the destined agent of his removal to Paradise! Half an hour after, his servant, alarmed at his long absence, entered the room, and found him a lifeless corpse!—Vol. II. pp. 436, 437.

The funeral took place on the following day. Every public demonstration of grief was manifested. The soldiers quartered at Trichinopoly, under command of Major-General Hall, attended the procession. The General ordered that all officers under his command should wear mourning for a month. Minute guns, corresponding in number to the years of his life, were fired, and cannon discharged near the grave. The inhabitants of Trichinopoly met to testify their respect for the Bishop's memory, by subscribing in aid of the mission, in whose interests the last thoughts of his valuable days were engaged; and the government of Madras ordered a marble to be placed over his grave, and a tablet to be erected to his memory in St. John's Church at Trichinopoly, with the following inscription:—

Sacred
to the memory of
REGINALD HEBER, D. D.
Lord Bishop of Calcutta,
who was here
suddenly called to his eternal rest
during his visitation
of the southern Provinces
of his extensive diocese
on the 3d of April,
A. D. MDCCCXXVI.

—
"Be ye also ready."

Vol. II. p. 445.

The inhabitants of Madras further testified their sentiments towards the deceased Bishop, by erecting a monument in St. George's Church, bearing an inscription from the pen of Archdeacon Robinson.

A similar honour was shewn to the memory of this eminent Prelate, by the inhabitants of Calcutta; and those of Bombay subscribed "for the purpose of raising a fund to endow one or more scholarships at Bishop's College, Calcutta, for the benefit of their presidency, to be called "Bishop Heber's Bombay Scholarships." At Columbo, subscriptions, not exceeding one guinea each, were collected towards the erection of a mural tablet; and the subscribers for the support of Cingalese youths at Bishop's College agreed to call the Columbo exhibition, "Bishop Heber's exhibition." In England, a subscription was soon raised for a monument in St. Paul's cathedral; and in his own parish Church of Hodnet, the faithful pastor, no less than the apostolic ruler, is not forgotten.

Nor were these the only wreaths which England cast upon the bier of her distinguished son; the Society for Promoting Christian Knowledge, in respect of the deceased Prelate's memory, placed the sum of 2000*l.* at the disposal of the Society for the Propagation of the Gospel, for the foundation of two scholarships, to be called "Bishop Heber's Scholarships;" and a similar course was taken by the Church Missionary Society.

But the most extraordinary and honourable testimony which has been given to the virtues of this eminent man, remains to be mentioned. The Journal now before us has been re-published in the United States of America; and such has been the enthusiasm which it has there excited, that the inhabitants of Canandaigua, a village in the interior of the county of New York, have caused the name of Heber to be engraven in letters of gold, on a rock of granite which forms part of the outer foundation of their episcopal Church. The vestry of St. John's Church, in the same village, have erected a monument, bearing, in golden letters, the following inscription:—"To the piety and virtues of Reginald Heber, Bishop of Calcutta, 1829."* On the front foundation stone of St. John's Church, Portsmouth, New Hampshire, are engraven the words, "Sacred to the memory of Bishop Heber." The Bishop's Sermons have been reprinted in New York, no expense having been spared in order to "evinces the respect

* We are also informed, "A space is left beneath for his widow's name." (*Life*, Vol. II. p. 502.) Long may it be ere that space be filled! Yet, when it is filled, there will be somewhat startling in the addition, "also to those of Amelia—(something *not* Heber)—his disconsolate widow." "Few circumstances," the lady informs us, "tended more to soothe the sorrows of her widowed heart, and to soften the severity of her loss," than these honours paid to her deceased husband. We think we can conjecture *one* of the few.

with which the character of the late Bishop of Calcutta is viewed in that country."

The universal reverence entertained for the memory of Heber amounts almost to a Protestant canonization; and well would it have been if many of the most established saints could produce an equally valid title to the calendar.—(*To be continued.*)

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D.D. Master of Jesus College; and GEORGE SKINNER, M.A. Fellow and Tutor of Jesus College. London: Murray. 1820. pp. 253. Price 8s.

THE appearance of a new translation of the Book of Psalms from the Cambridge press, put forth as the joint production of two gentlemen, who hold a conspicuous rank in that University, and who are well known to have devoted several years to a diligent study of Hebrew and its kindred languages, is an event of no ordinary occurrence; and, considering the present state of biblical literature in this country, it is an event of no ordinary importance. For the study of Hebrew, after having sunk into very general neglect, has within the last few years revived again in every corner of the land; and there is great reason to hope, that the ardour with which it is now pursued, will still continue to increase. The opinions, therefore, of such men as our authors, will naturally exert an extensive and powerful influence over younger students in this department of learning. For they, having for the most part no access to those "treasure-houses of knowledge," of which our authors state that they have availed themselves in the course of their arduous labours,—“the ancient versions of the Bible—the kindred dialects of the Hebrew—the stores of Rabbinical learning, and the works of ancient and modern interpreters and commentators, both Jewish and Christian,” (Preface, p. iv.)—will bow with becoming deference to the opinions of men so well qualified to become their teachers; and in every difficulty will be tempted to attach great weight to that interpretation, which has received the sanction of their learned names. We have, therefore, felt it a duty to direct our attention to this volume.

Before we proceed, however, to examine in detail the present translation and explanation of the Psalms, it may not be amiss to remind our readers of a few facts relative to the interpretation of this book, which are either not known, or not sufficiently regarded, by many Christian commentators.

It will not then be denied, that the writers of the New Testament have interpreted several passages of the Psalms as strict and literal

prophecies; affirming that some of them have received a complete fulfilment in the personal history of Jesus of Nazareth, whom they, therefore, call the Messiah; and that others either are receiving, or will hereafter receive, an accomplishment equally clear and perfect in the history of the Christian Church. The Jews of that day, on the other hand, denied the accuracy of these interpretations; and maintained that the texts, to which the Christians appealed as predictions of our Saviour, are to be understood in a totally different sense. Some of the alleged passages they allowed to be prophetic of the Messiah, but denied their fulfilment in the person claiming that character: but the greater part of them they regarded as mere historical poems, commemorating the sufferings and triumphs of David, or Solomon, or Hezekiah, or some other illustrious person, whose history is recorded in the Old Testament. So that in the days of the Apostles, and in the age immediately succeeding them, the prophetic Psalms were interpreted by the two contending parties of Jews and Christians on principles diametrically opposed to each other; and the notion that each has a double meaning, that is, an historical reference to David, and a prophetic, or typical, or spiritual reference to Jesus Christ, is the invention of a subsequent age,—being, in fact, nothing but a union of the Jewish and Christian interpretations. It is abundantly clear, from the writings of Justin and Tertullian, that, during the first two centuries, the Christian principle prevailed universally in the Church, and that it was applied to almost all the Psalms. And though the double interpretation was adopted by Origen at the beginning of the third century, and in a greater or less degree by most of the writers who followed him, yet some of the most sober commentators in the fourth and fifth centuries, as Eusebius, Chrysostom, Augustine, and Theodoret, had very clear views of the direct prophetic character of many of those Psalms, which more modern Christians have supposed to relate, if not exclusively, at least primarily, to the personal history of David. In truth, it was only by very gradual shades that the light of Christian knowledge with regard to the literal meaning of these prophecies became obscured: and it was not altogether extinguished even in the darkness and ignorance of the middle ages.

At the Reformation, this light again burst forth. But its effect has been to spread among mankind the Jewish principle of interpretation, or at most that of the double sense, rather than to recal the world to the simple view of the subject entertained in the apostolic age. Luther, indeed, by going at once to first principles, and giving himself up unreservedly to the guidance of the inspired authors of the New Testament as the only authoritative interpreters of the Old, obtained a very clear insight into the meaning of some of the most difficult Psalms; and, though ignorant of many points in the detail

of their interpretation, took a judicious and comprehensive view of their general scope and tendency. But the reformed churches were left in comparative darkness on this subject: for Calvin's notions were greatly obscured by Judaism, and he systematically adhered to the double interpretation, referring most of the prophetic Psalms literally to David, and typically to Christ. Of our own commentators and translators, a few adhere strictly to the Jewish interpretation, but the generality adopt the principle of a double sense. Attempts, indeed, have repeatedly been made, particularly by Allix, Fenwicke, and Bishop Horne, to revert to the scriptural mode of commenting on the book of Psalms, and to dissolve the unhallowed alliance between the interpretations of the inspired Apostles and those invented by their bitterest enemies and persecutors. But it was reserved for the powerful and original mind of Bishop Horsley to make the actual separation, and return by one bold step to the simplicity of the apostolic age. We beg leave to give his idea of the manner, in which the Psalms must be interpreted, in his own words:—

The Psalms appear to be compositions of various authors, in various ages; some much more antient than the times of King David, some of a much later age. Of many, David himself was undoubtedly the author; and that those of his composition were prophetic, we have David's own authority, which may be allowed to overpower a host of modern expositors. For thus, King David, at the close of his life, describes himself and his sacred songs:—"David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of Jehovah spake by me, and his word was in my tongue." It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described by David's utterance what was known to that Spirit only, and that Spirit only could describe. So that, if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief, than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion.—*Preface to Horsley's Psalms*, pp. xiii. xiv.

Without subscribing to the interpretation, which Horsley has put upon every individual Psalm, we conceive the general principle, thus clearly stated, to be the true one; and we think that with regard to a large portion of the Psalms of David (which portion certainly includes all those quoted as prophetic in the New Testament, and probably many others), had the question, addressed to Philip by the Ethiopian Eunuch,* been put to him or any one of his inspired contemporaries, they would unanimously have returned a similar answer. "I pray thee, of whom speaketh the Prophet this? of himself, or of

* Acts viii. 34.

some other man?" Of *himself*, say the Jews: and for eighteen hundred years too many of the Christian world have believed them. It is our firm conviction, that any one of the Apostles would have begun at the same Scripture, and preached unto us Jesus.

Having thus prepared the way, we may now introduce to our readers the authors of the present volume. What principle of interpretation have they adopted? the Jewish? the Christian? or the notion of a double sense? We think they would be somewhat puzzled to answer this question themselves. There is not in their Preface, as far as we can discover, a single word which can lead to its solution; and the only conclusion at which we can arrive on this point is, that this question is one to which our authors have never directed their attention. Whatever disappointment, therefore, we ourselves may experience in taking up "a New Translation of the Book of Psalms, with Explanatory Notes," in which the prophetic character of this book is left unexplained; we must regard the volume before us in the light in which our translators themselves intended it to be viewed, and defer our observations on this part of the subject till we have examined other points, which lie more directly within the sphere of their labours. But, as their notes have not left the question of prophecy altogether untouched, we promise our readers to return to the subject before we close our observations on the volume.

The following extracts from the Preface will clearly explain the object of our authors:—

The Translators will now proceed briefly to point out the course, which they have thought it proper to pursue, with the view of ascertaining the true import of the Psalmist's language.

Their first and principal study has been, to make Scripture its own interpreter, as well by comparing carefully all those passages which contain any proposed word of doubtful meaning, as by estimating the exact force of each idiomatic expression from a diligent examination of the various contexts in which it occurs. While thus employed, they have uniformly assigned most importance to those books of Holy writ which, in age and character, approach nearest to that which they were translating. They have, moreover, sought for an explanation of the elliptic phraseology, so frequent in poetical compositions, from the more full and less artificial language of historical narrative.

Whenever, from the narrow limits of Hebrew literature, their object could not be thus accomplished by means of any of the other books of Scripture, they have availed themselves of the ancient versions of the Bible—of the kindred dialects of the Hebrew—of the stores of Rabbinical learning and of the works of ancient and modern interpreters and commentators, both Jewish and Christian. And they are perfectly ready to admit that, in one or other of these treasure-houses of knowledge, may, for the most part, be discovered some trace at least, if not the very substance, of those *renderings* which, in the following pages, are at variance with the authorized version of the Psalms.—Pref. pp. iii. iv.

The Hebrew Bible, taken by the Translators as their standard, is that of Van Der Hooft. They have not themselves indulged in conjectural emendations of the text, nor have they paid any regard to the unwarranted alterations which have been, but too often, rashly hazarded by others. Wherever they have departed from the usually received reading, some manuscript authority will gene-

rally be found to sanction the deviation; or, if not, an inspection of the passage will readily show that the change, which they have introduced, is not of a nature materially to affect the integrity of the Hebrew text.

The aim of the Translators has been, to produce an accurate and a faithful, rather than a highly coloured, portraiture of the original. To this end, they have constantly kept in view the sound and established principles of grammatical interpretation. In no case have they intentionally departed from the literal meaning of the text, further than the difference between the English and the Hebrew idioms seemed, in their judgment, absolutely to require. Such Hebraisms as are either, in themselves, not liable to be misunderstood, or are rendered intelligible by long and familiar use, have been scrupulously retained in the translation. And although those, of less frequent occurrence and less obvious import, have not been admitted; the reader is enabled at once to judge of the propriety of the expressions which have been substituted, by comparing them with the literal meaning of the corresponding Hebrew words, inserted at the foot of the page.—Pref. pp. v. vi.

Our authors, therefore, have evidently intended to put forth a *translation* of the Psalms, not a *commentary*: and the notes have been added either to explain those peculiarities in the grammatical construction, those idiomatical modes of expression, which no translation could fully exhibit, and also to illustrate the passages to which they are severally annexed, by parallel places in other Psalms and other books of the Old Testament.

With what success, then, have they executed their plan? We notice, with great satisfaction, at the first opening of the volume, that the division into verses, as the Psalms appear in our Prayer-books and Bibles, is totally laid aside, the numbers being set in the margin as a reference, the lines arranged according to the accents in the Hebrew, and the whole Psalm divided, when necessary, into paragraphs naturally suggested by the subject. We observe also that the prayers or speeches of any kind, which occur in the course of the Psalm, are distinguished by quotation marks, a plan admirably calculated to give a clear insight into the writer's meaning. Proceeding to a closer investigation, we find that our authors, to use their own words, have "searched" deeply, and often successfully, "for the precise and full meaning" of the Hebrew words; that their mode of dealing with idiomatical phrases indicates an extensive and familiar acquaintance with the genius of the language, and that their illustrations from parallel passages are concisely expressed, generally judicious and apposite, sometimes exceedingly happy. But notwithstanding these sterling qualities, our authors do not appear to us to have exhibited the Psalmist in his true colours. They have imbibed none of his spirit. In the old translation, in our Prayer-books, notwithstanding its occasional errors, there is an earnestness of devotion, a fervency of spirit, an intenseness of feeling, expressed in such simple and sober but energetic language, as carries us insensibly along with the speaker, and inspires the soul with the same deep humility,

the same heart-felt sorrow for sin, the same urgent supplication, the same soothing hope and trust in God in the most overwhelming anguish, the same unshaken faith, and the same lively and ardent gratitude, which so peculiarly mark the character of this portion of Scripture. With this venerable translation in our hands, the world is shut out, and we listen, with an interest which cannot be suppressed, to the holy breathings of a soul in immediate communion with its God. Now, in all the particulars of this devotional spirit, more especially in the plaintive and melting moods, the effusions of a soul weighed down with bitterness and sorrow, the translation before us is miserably defective. It is critically exact, but cold and cheerless and uninteresting. Our reformers spoke from the heart, our present authors from the head: and, therefore, while the old version will still continue to be the Christian's companion in the closet, the new one may possibly be the student's companion in the study or the lecture-room.

This coldness, of which we complain as one of the general characteristics of the work, arises, among other causes, from the antipathy which our authors appear to feel against the true and appropriate sense of the word נֶפֶשׁ, the *soul*. We do not deny that the word is used with great latitude: but are the secondary meanings to supersede its primary and peculiar one? Our authors appear to think so; for they have almost invariably rendered it in a lower sense; sometimes "spirit," sometimes "life," but more generally as synonymous with person, נֶפֶשִׁי "I," or "me," נֶפֶשׁוֹ "he," or "him," &c., by which translation the spiritual meaning of the passage is greatly obscured, and frequently altogether lost. We cannot but regard this as a new-fangled vanity, which ought not to pass without censure. Many of our readers will possibly remember a keen satire, entitled "A World without Souls;" but we imagine they will be as much astonished as ourselves at finding two Christian clergymen agreeing together in sober earnest to exhibit the Psalmist without a soul. The notes also of our authors have occasionally a very chilling effect; at one time damping the spiritual warmth which the text had excited, by coldly explaining an expression which must be *felt*, and requires no explanation at all; at another, misleading the thoughts by alluding to worldly afflictions and joys, temporal enemies and triumphs, peculiar to David, when spiritual ones are obviously intended; and in a few instances, though we are happy to say they are very few, breathing the pestilential air of the Neologian school.

Another circumstance, which in our opinion robs the present translation of a great portion of its interest and effect, is a want of due attention on the part of our authors to the language in which it is conveyed. They have too often departed from the language of the

authorised versions without sufficient cause, and adopted an English style, which is neither ancient nor modern, but an awkward mixture of both. For while the old termination of the third person singular, "breaketh," "establisheth," and other remnants of ancient times are rigorously preserved, the genuine Saxon words and phrases, which abound in our old version, are displaced to make room for more modern ones of Latin origin. Thus, in Ps. xl. 4. instead of "Such as go about with lies," we have "Such as swerve from rectitude in pursuit of fallacies." Again, the anxiety of our authors to express the precise meaning of the Hebrew word, has sometimes induced them to encumber themselves with an unwieldy circumlocution, which has clogged the sentence, and weakened the impression which might have been produced by embodying the meaning in a more concise and comprehensive form.

We shall make no observations at present on the rule laid down by our authors with regard to the text which they have adopted as their standard, because our readers will be better qualified to enter into the spirit of our remarks on that subject, when they have read the extracts from the volume, which we now propose to lay before them. The two following Psalms we give entire, as affording a fair specimen of the general style, and containing instances of almost all the peculiarities which we have noticed.

PSALM VI.

- 1 JEHOVAH, reprove me not in Thine anger,
Chastise me not in the heat of Thy wrath.
- 2 Be gracious unto me, JEHOVAH, for I am very weak;
Heal me, JEHOVAH, for my bones tremble,
- 3 My spirit also is agitated greatly.
But Thou, JEHOVAH!—how long——?
- 4 Turn, JEHOVAH, rescue my life,
Save me according to Thy mercy.
- 5 For in death there is no commemorating of Thee;
In the regions of the departed, who shall celebrate Thy praise?
- 6 I am wearied with my groaning;
Every night do I deluge my pillow,
And moisten my bed with my tears.
- 7 Mine eye wasteth away through vexation,
It groweth stiff because of my many enemies.
- 8 Depart from me, all ye workers of iniquity,
For JEHOVAH hath heard my wailing;
- 9 JEHOVAH hath heard my supplication,
JEHOVAH accepteth my prayer.
- 10 All mine enemies shall be exceedingly ashamed and confounded,
Again shall they, in a moment, be put to shame.

PSALM VI.

1 *chastise, &c.*—The awful effects of the chastisement which the Psalmist here deprecates are enlarged upon Ezek. v. 15, 16, 17.

2 *my bones*—i. e. my entire frame.

—*tremble*—Heb. *are agitated*.

3 *how long*—i. e. how long wilt Thou continue to turn away Thy face ?

5 "For the grave cannot praise thee, death cannot celebrate thee, &c. : *the living, the living*, he shall praise thee, as I do this day, &c." Isa. xxxviii. 18, 19. In these and similar passages the Hebrew poets represent the gloomy mansions of departed spirits as utterly unsuited to the voice of joy and praise.

6 *deluge my pillow*—Heb. *cause my bed to swim*.

7 *vezeation*—"Mine eye is dim by reason of sorrow." Job xvii. 7. See also Ps. xxxi. 9.

—*stiff*—as it would be in old age.

8 *my wailing*—Heb. *my voice of weeping*.

If our readers will compare this specimen with the same Psalm in their Prayer Book, we think they will agree with us, that there is in the old version a tender and mellow tone, indicating deep-seated and corroding sorrow, which our authors have altogether failed to preserve. The line,

But thou, JEHOVAH !——— How long——— ?

is unquestionably a great improvement ; but the rest of the Psalm is not worthy to be compared with the exquisite pathos of the old translation. This, however, is but a secondary consideration ; there can be no doubt that it is, in the most literal sense of the words, the sorrow of the *soul*, which is here felt and expressed ; and the substitution of the word " life " in its stead, in v. 4, has had the effect, however unintentionally on the part of our authors, of completely misrepresenting the real meaning of the Psalm. On the other hand, our readers will not fail to notice the idiomatic turn of the last line, " Again," as an instance of one of the points in which our authors excel. As to the notes, the passage in Ezekiel, cited in v. 1, is as foreign from the purpose as can well be imagined ; but those quoted from Isaiah and Job, on ver. 5, 7, are in good taste and very apposite. Would that our authors had possessed sufficient taste and good sense to omit the mawkish stuff about the Hebrew poets and the gloomy mansions of departed spirits ! How do they know whether the mansions of departed spirits be gloomy or not ? or to what employments they are suited ? And what would they make of such a passage as the following, according to this style of commenting ? " Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccles. ix. 10. The meaning of such texts is evidently this, that all the actions of a man, which can be observed by our bodily senses, terminate at his death ; and beyond this the inspired writers did not presume to speculate. And then, the Hebrew *poets*, forsooth ! Do these gentlemen mean to affirm that they were nothing more than poets ? that the doctrine of the inspiration of the Bible is a mere fable ? If so, let them stand forth, and speak out, and meet the question fairly. But if not, why have they defiled their pages and wounded the feelings of their readers by a vapid imitation of that ambiguous language, that profound and mysterious nonsense, by

which infidels and semi-infidels have in every age insinuated the poison of those opinions which they dared not openly avow?

PSALM XIX.

- 1 THE heavens declare the glory of God,
And the expanse displayeth the work of His hands.
- 2 Day after day it poureth forth instruction,
And night after night it pointeth out knowledge.
- 3 They have neither speech nor language,
They have not an audible voice;
- 4 Yet their lesson goeth forth throughout the earth,
And their eloquence unto the extremities of the world!
In them He hath placed a pavilion for the sun,
- 5 And he is like a bridegroom issuing from his nuptial chamber,
Like a strong man who delighteth to run his course.
- 6 His going forth is from one end of the heavens,
And his circuit unto the other end of them;
So that there is nothing hidden from his heat.
- 7 The law of JEHOVAH is perfect, reviving the spirits;
The revealed will of JEHOVAH is sure, making wise the simple.
- 8 The statutes of JEHOVAH are right, rejoicing the heart;
The precepts of JEHOVAH are clean, giving light unto the eyes.
- 9 The religion of JEHOVAH is pure, enduring for ever;
The judgments of JEHOVAH are true, all of them are righteous;
- 10 They are more to be desired than gold, even much fine gold,
And sweeter than honey, even the droppings of the honey-combs.
- 11 By them, moreover, is Thy servant enlightened;
In keeping them, there is great reward.
- 12 Oh that I might discern mine errors!
Cleanse thou me from those which are hidden from me.
- 13 From wilful transgressions also restrain Thy servant,
Let them not have dominion over me;
Then shall I be upright,
And cleansed from much sin.
- 14 Let the words of my mouth be acceptable,
And the breathings of my heart present unto Thee,
O JEHOVAH, my Rock and my Redeemer.

PSALM XIX.

1 *expanse*—i. e. of the heavens.

2 *instruction*—Heb. *speech*.

4 *yet their lesson*—Heb. *their line*—i. e. yet the instruction which they impart. Their silent eloquence is contrasted with the articulate sounds, mentioned in the preceding verse. "For precept must be upon precept, precept upon precept; *line upon line, line upon line*; here a little, and there a little." Isaiah xxviii. 10.

—*in them*—i. e. in the heavens.

—*pavilion*—the clouds within which the sun occasionally withdraws himself.

5 *bridegroom*—This alludes to the festivities accompanying eastern marriages. The custom was for the bridegroom to come forth at night, and to appear with a number of attendants bearing lamps (Matt. xxv. 1). The splendour of his dress, the hilarity of his countenance, and the joy diffused through the whole company (John iii. 29), are also probably referred to.

—*to run his course*—i. e. to bear, as a courier, the message which has been entrusted to him. As such messengers travelled on foot, strength and speed would be the great requisites for them, and they would naturally take pleasure in displaying these qualifications. "—some shall *run* before his chariots." 1 Sam. viii. 11. "Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also *run* after Cushi. And Joab said, Wherefore wilt thou run, my son, *seeing that thou hast no tidings ready*? But howsoever, said he, Let me run. And he

said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushite." 2 Sam. xviii. 22, 23.

6 *nothing*—i. e. upon the surface of the earth.

7 *revealed will*—Heb. *testimony*.

—*reviving the spirits*—giving the same support to the mind that food does to the body when exhausted. "— they have given their pleasant things for meat to relieve the soul." Lam. i. 11. See also Ps. xxiii. 3.

8 *giving light unto the eyes*—i. e. enlightening the mind. See Ps. cxix. 130. The same expression occurs Ps. xiii. 3, and there signifies "recruiting the strength."

9 *The religion*—Heb. *the fear*.

—*pure*—Compare Ps. xii. 6.

—*enduring for ever*—The blessings flowing from it continue for ever. See Ps. cxi. 10.

10 *the droppings of the honey-combs*—that part of the honey which is the best from its flowing freely from the combs without any mixture or sediment.

11 *Thy servant*—meaning the Psalmist himself. See Ps. cxix. 124.

12 *Oh that I might discern*—Heb. *Who will cause me to discern?* Compare Ps. lv. 6.

This specimen exhibits our authors in a more favourable light. It is true, they have stumbled again, verse 7, at the word *נפש*; and their quibbling upon it in the note is exactly in the style of men who have taken a whim into their heads, and are determined to adhere to it, whether right or wrong. Do our authors consider "reviving the spirits," and "giving support to the mind," as synonymous terms? But they refute themselves in the very next note; for they have explained the words, "giving light unto the eyes," as having reference to the *mind's* eye; and, therefore, according to them, the two phrases are very nearly synonymous. To our view the two effects of the revealed word of God are very distinctly marked; "reviving the soul," and "enlightening the understanding." And if our authors had not had a theory to maintain, they would have translated the text, "reviving the soul," and have explained it by "giving the same support to the soul that food does to the body." If they cannot understand this expression, we shall beg leave to ask them a question. "What are the benefits whereof we are partakers" in the Lord's supper? "The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine." There is another inaccuracy in the translation, which rather surprises us, because we did not expect that men, who talk about the "Hebrew poets," would have robbed the Psalms of any of their poetical imagery. The fifth verse, according to the obvious construction of the original, and all the ancient versions, and probably all modern ones, ought to have stood thus:—

And he, like a bridegroom issuing from his nuptial chamber,
Delighteth, like a strong man, to run his course.

The explanation in the note of the person meant by the "strong man," the running messenger, is admirable. But what could our authors be dreaming about when they inverted the words of the last line, in a manner which the Hebrew will not bear, and at the same time lost the sublime personification of the sun delighting to run his course? With

these exceptions, the Psalm appears to us to be well translated. The expression in verse 10, "the *droppings* of the honey-combs," and that in verse 12, "those which *are hidden* from me," are proofs of minute accuracy, which might escape the notice of superficial readers, but which must be searched out by those who would fairly estimate the value of our authors' labours. If it be not thought hyper-critical, we should suggest the word "sky," instead of "expanse," in the second line, as being more thoroughly English, and therefore more readily understood. But the passage consisting of the next six lines is the gem of the Psalm; it is correctly rendered, and to our taste very beautifully expressed.—(*To be continued.*)

ART. III.—*A Series of Reflections on the Sacred Oratorio of the Messiah; with short Expository Remarks and Illustrations; chiefly compiled from a larger Work on the same Subject. By a LADY. Fifth Edition. London: Rivingtons, and Wix. Brighton: Loder. 1831. pp. 131. 12mo. Price 2s. 6d.*

EVERY contemplative Christian, who has been charmed with the sublime melodies of Handel, as adapted by that great master of music to the sublimer words of the sacred oratorio of the Messiah, will be gratified by the "Reflections" of this amiable lady;—Reflections, ingenuously acknowledged by her to be "chiefly compiled from a larger work on the same subject." That work was composed by the Rev. John Newton, late Rector of St. Mary Woolnoth, London.

Let it not be supposed, however, that the useful and pleasing work now before us is merely a compilation. Whoever has compared the two, will acknowledge that the spirit of the original is not only ably compressed, but that the words of the oratorio of the Messiah are well illustrated, and ably adapted to popular comprehension, in a way that could not, in a work of much larger extent, be equally inviting to the mass of persons frequenting the performance.

We have witnessed the course of this work, from its first edition to its present fifth appearance before the public; and we are now happy in an opportunity of acknowledging our gratitude to that eminent Prelate, the Lord Bishop of Durham, that he has been pleased to sanction it under his deservedly esteemed name. By his Lordship's permission this edition is, with great respect and regard, inscribed to him.

In the short preface to the Reflections, we were struck with these appropriate remarks:—

The following *Reflections* on this celebrated composition, are offered to elucidate the *sense*, and to impart a taste for the *words* of the Oratorio, by briefly commenting on the series of sublime and well-selected passages of Scripture, of

which it consists. In this respect, as well as in the pre-eminent excellence of the music, THE MESSIAH bears a character to which no other production of a similar kind has equal pretensions.

It is then humbly hoped, that the admirers of Sacred Music may derive benefit, as well as pleasure, from a perusal of these *Reflections*; not only bearing them in mind, during the performance of this noblest production of Musical Science, but even after the *sounds* of the orchestra have ceased.

A pleasing expectation is also entertained, that they who do not feel the inclination, or who have not the opportunity, thus to gratify themselves, as *hearers* of the performance, may yet derive a very high degree of enjoyment from meditating on the *sense* of the composition, and from pursuing, in that happy and judicious arrangement which it presents to the reader, a train of suitable reflections on the most important and affecting subjects which can occupy the attention of a rational being.—Pref. pp. vi. vii.

We should, if we followed our own inclinations, transcribe a considerable portion of these *Reflections*. But, while we cannot forego the pleasure of extracting the first two of the series, we must be satisfied with recommending the remainder to the favour of all parents who would wish their children to be *edified*, as well as *delighted*, by the momentous words, and the captivating sounds, of the SACRED ORATORIO OF THE MESSIAH.

I. THE CONSOLATION.

"Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned."—Isaiah xl. 1, 2.

The Prophet's mind seems to be here chiefly fixed upon one august Personage, who was approaching to enlighten and bless a miserable world; and, before he describes the circumstances of his appearance, he is directed to comfort the mourners in Zion, with an assurance, that this great event would fully compensate them for all their sorrows.

Speak ye comfortably to Jerusalem. Tell her that there is a balm for all her griefs in this one consideration,—the MESSIAH is at hand. In the prophetic style, things future are described as present, and that which the mouth of the Lord has spoken of as sure to take place, is considered as already done. Thus, the Prophet, transported with reflections on future blessings, contemplates, as if they had already taken place, the manifestation of the MESSIAH, the accomplishment of his great undertaking, and the happy consequences of his obedience unto death, for the salvation of all men.

This comfortable message consists of two parts:—

First, it intimates the removal of evil; *her warfare is accomplished*. The Mosaic law, with respect to its inefficacy, is styled *weak*, and, with respect to the long train of multiplied, expensive, difficult, and repeated appointments, a *yoke* and a *burden*. But this was only for a prescribed time; the Gospel being designed to supersede it, and to introduce a state of life, power, liberty, and confidence.

Secondly, the message intimates a promise of good, more than equivalent to all her afflictions; *her iniquity is pardoned*. It is a dictate of right reason, no less than of revelation, that "it is not possible that the blood of bulls and of goats should take away sins," Heb. x. 4. For this purpose, the blood of Christ had a retrospective efficacy, and was the only ground of consolation for mankind from the beginning of the world. He was promised to our first parents, as the *seed of the woman who should bruise the serpent's head*. Gen. iii. 15. In this promise Abraham believed, and through that belief, was justified; as all of every age were who were partakers of Abraham's faith. It may truly then be said,

that *our warfare is accomplished*. For God being reconciled in his Son, has promised, for his sake, that he will *pardon the iniquity of all* who believe and put their trust in him.

Here then is comfort indeed to all true believers, for *we* know that the Son of God, of whom Moses and the Prophets spake, is actually come, that the atonement for sin is made and accepted. When God, who knows the human heart, would speak comfort to it, he proposes one object, and only one, as the necessary and all-sufficient source of *consolation*. This is the MESSIAH; and "they who believe in him, and partake of his Spirit, cannot be comfortless." "Blessed is he whose transgression is forgiven, whose sin is covered." Psalm xxxii. 2. Though he be poor, afflicted, diseased, or despised, if the Lord impute not his iniquity to him, he is a blessed man. There is no situation in human life so deplorable, but a sense of the pardoning love of God can support and comfort the sufferer under it; for he knows that all his trials are under the direction of infinite wisdom and love, and that the heaviest of them are light, and the longest momentary, in comparison of that far more exceeding and eternal weight of glory, which is reserved for him in a better world.

II. THE HARBINGER.

"The voice of him that crieth in the wilderness, prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill made low, the crooked straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."—Isaiah xl. 3—5.

When an eastern monarch travelled, harbingers went before to give notice that the king was upon the road; and likewise, proper persons to prepare his way, and to remove obstacles. We read of some of these having actually filled up valleys, and levelled hills, to make a commodious road for themselves or their armies.

The MESSIAH's approach is proclaimed in this majestic language, — *Prepare ye the way of the Lord; make straight in the desert a highway for our God*. Among the Jews who professed the worship of the true God, a way was prepared for the MESSIAH, by the ministry of his harbinger, John the Baptist, who came in the spirit and power of Elijah (as had been foretold of him by the prophets), preaching the baptism of repentance for the remission of sins, and proclaiming that the Saviour and his kingdom were at hand. The manner and immediate effects of his appearance, during his personal ministry, with an intimation of its future and more extensive consequences, are thus figuratively described.

Every valley shall be exalted. A valley is an emblem of a low condition. Such was the condition of our Lord's followers; but his notice and favour highly exalted them. For he came to preach the Gospel to the poor, and to fill the hungry with good things.

Every mountain and hill shall be made low. The MESSIAH came to shew the vanity of all human glory. He detected the wickedness, and confounded the pride of the Scribes and Pharisees; and, by living himself in a state of poverty, and associating chiefly with the poor, he placed those objects of worldly grandeur and pre-eminence, which mankind are accustomed unduly to admire and envy, in the most humiliating light.

The crooked shall be made straight, and the rough places plain. The MESSIAH came to rectify the perverse dispositions of the hearts of men, to soften and subdue their obstinate spirits, to form to himself a willing people in the day of his power, and to make the path of obedience plain, practicable, and pleasant. *Thus the glory of the Lord was revealed*. — But not to every eye. Many were prejudiced by his outward appearance, and were misled by the mistaken views which the Jews indulged of the office and kingdom of him whom they expected. But his disciples could say, "We beheld his glory." John

i. 14. For he spake with authority. His word was with power. He controlled the elements. He raised the dead. He knew, and revealed, and judged, the thoughts of men's hearts.

The above prophecy looks forward also to our Saviour's ascension, when he filled his apostles and disciples with light and power, and sent them forth in all directions, to proclaim his love and grace to a sinful world.

Then *the glory of the Lord was revealed*, and spread from one kingdom to another people. We still, however, wait for the full accomplishment of this promise, and expect a time when the whole earth shall be filled with his glory. *For the mouth of the Lord hath spoken it.*—Pp. 1—8.

The two preceding Reflections will convey to the pious and reflecting Christian what may be expected from an attentive perusal of this seasonable production. Whoever, indeed, reads it at home, may derive a very high degree of enjoyment from meditating on the sense of this most impressive composition; and all admirers of sacred music, who are happy in an opportunity of hearing the sublime notes of Handel, in relation to the scriptural passages of *The Messiah*, "may (we will repeat and conclude in the words of the preface,) derive benefit, as well as pleasure, from a perusal of these *Reflections*; not only bearing them in mind, during the performance of this noblest production of musical science, but even after the *sounds* of the orchestra have ceased."

LITERARY REPORT.

An Address on the State of the Country, read to his Parishioners, Nov. 28, 1830. By the Rev. EDWARD FIELD, M.A. Curate of Kidlington, Oxon. Fifth Edition. Oxford: Parker. London: Rivingtons. 12mo. pp. 23. Price 2d. or 15s. per hundred.

AMIDST all the trouble and anxiety, which the present alarming appearances of insubordination naturally excite, it is to us a source of no small gratification to witness the zeal and discretion, by which many of the clergy of the establishment are actuated, in their endeavours to impress upon their poorer neighbours the wickedness and folly of their illegal outrages. Mr. Field, in the address before us, laments the occasion which has called it forth; takes a plain but sound view of the effects of machinery, and denounces the sin and infatuation of leading men to destroy agricultural produce, which must of necessity increase the price of food, and thus add to the prevailing

distress. This little book has already gone through five editions, a sure testimony of its intrinsic merits; and we venture to express a hope, that the benefits, which its perusal is calculated to produce, will be extensively felt.

A Short Address to Plain Sense on the subject of Tithes. London: Rivingtons. 8vo. p. 8. Price 1d. or fifty copies for 3s. 6d.

FROM this short but excellent address, we cannot better gratify our readers than by giving a few extracts:—

"Tithes were originally granted to the clergy in England by the *free gift* of the lords of the manors, or proprietors of the estates, on which the tithes arise. These lords of the manors generally built the parish churches, and provided for the ministers, who were to perform the duty, by giving them the tithe of the produce of their estates."—P. 2.

"Tithes were originally given, not only to support the clergy, but also to keep the churches in repair, and to maintain the poor; and for many hundred years they were faithfully applied to all these purposes; at last, however, at the time of the Reformation, in the reign of Henry VIII., a large portion of the tithes, and other property which had been taken from the parochial clergy by the religious houses or monasteries, was, on the suppression of those monasteries, not restored to the parochial clergy, but given away to noblemen and others of the laity. Thus, as the clergy lost for ever a great portion of their property, it would have been manifestly unjust to make them support all the poor, and repair the churches at their sole cost, as they did originally. In consequence, the law has since established the rule, that the owner of the tithes shall keep the chancel of the church in repair, instead of the whole church; and that he shall support a part of the poor, or, in other words, pay poor-rate on his tithes, in the proportion which his tithe property bears to the other property of the parish."—P. 3.

"Tithe, though actually paid by the farmer, is in reality paid by the landlord; since his rent is diminished in proportion to the value of the tithe."—P. 4.

"Attempts have been made, (it is feared, for evil purposes,) to represent that the labouring poor are placed in a worse condition, or, in other words, that their wages are diminished, on account of the farmers being subject to the payment of tithe. This representation is wholly false. For, in the first place, many parishes and farms are, in consequence of an exchange of the tithe property having taken place, free at this time from the payment of tithe. Did any one ever hear that, in those places, the poor receive higher wages for their labour than in other places?—Again, the farmers, who are subject to tithe, are neither more nor less able to pay good wages to their workmen, than those who hold tithe-free lands. In each case they are charged with the payment of a certain rent; in the one case, with the payment of one sum to the landlord; in the other case,

with the payment of two smaller sums, (together equal to the former); one under the name of rent to the landlord, and the other under the name of tithe-rent to the tithe-holder."—P. 5.

"Let it be distinctly remembered, that the right of the clergy (and other tithe-holders) to their tithes is as ancient, and as well-founded in law, and in custom, as the right to any property in the kingdom: that the payment of tithes is, in reality, a deduction, not from the wages of the poor labourer, or from the just profits of the farmer, but from the rent of the landed proprietor; and that, in consequence, it is most inconsistent with common justice, and common honesty, to represent the clergy, because they possess property of this description, as invading the fair profits of the farmers, or keeping down the wages of the industrious poor."—P. 8.

We recommend this "Short Address" for general circulation, as well for its good sense, as for its cheapness.

An Address to the Misguided Poor of the Disturbed Districts throughout the Kingdom. By the Rev. GEORGE BURGES, Vicar of Halbergate and Moulton, in Norfolk. Second Edition. London: Rivingtons. Pp. 40. Price 6d. or 4s. 6d. per dozen.

"When we consider," observes Mr. Burges, "the numerous bad tracts that are every where daily thrown upon society, all encouraging those, who were otherwise disposed to be obedient, to sedition and disloyalty, to immorality and irreligion, we cannot be surprised to find that they have had their pernicious effect in the demoralization of a large portion of the community." To counteract the destructive tendency of such poisonous tracts, we rejoice to behold so many faithful ministers supplying antidotes, and think Mr. Burges's may stand a comparison with any we have been called upon to notice. And fervently do we express our wishes, that all persons into whose hands any of the various publications we have recommended may fall, will for the future entertain better thoughts, follow better counsels, and become better men.

No. 1. *Cobbett's Penny Trash for the month of February, 1831.* London: Roake & Varty.

WE are forcibly reminded, by this little tract, of the miraculous cure performed by scraping the rust from the spear that had inflicted a wound on some great classical hero of ancient Greece, and anticipate a somewhat similar result by this admirable attempt to turn the envenomed poison of the great incendiary into an antidote. Cobbett, who was once alliteratively, and aptly enough, described as "the big brawling bully that belows and bawls," is in the habit of monthly issuing his inflammatory "trash" amongst the lower orders, which, we fear, in more than one case, has brought his deluded victims to the gallows. The intention of the tract under notice, is to fight him with his own weapons, or rather to supply the shafts from his own quiver: and this the author has done in a most successful manner—citing *Cobbett* in refutation of *Cobbett*. The style and manner of the original portion, moreover, are precisely those of that arch impostor; but the *matter*, oh! how widely, and advantageously different. We heartily wish the writer "good luck," and entreat him to persevere for "righteousness' sake." Our readers will be glad to learn that No. II., containing *Notes on W. Cobbett's Life*, will appear on the 1st of March.

"*Nice Pickings.*" *A Countryman's Remarks on Cobbett's Letter to the King, (extracted from the Cottager's Monthly Visitor).* London: Rivingtons. Pp. 11. Price 1d., or 7s. per hundred.

THE dying confessions of some of the unfortunate rioters, who have suffered the consequence of their guilt upon the gallows, have, perhaps, done more to expose the character of Cobbett to public detestation, than all the combined writings of those opposed to his pernicious doctrines. Still, we think no efforts ought to be neglected, which may further unveil the falsehood and charlatanism of this "veracity" incendiary; and we do not hesitate to say, that in forwarding this good work, the

"Countryman's Remarks" will be of great assistance.

A Dialogue on Rick-burning, Rioting, &c., between Squire Wilson, Hughes his steward, Thomas the bailiff, and Henry Brown a labourer. London: Rivingtons. Pp. 23. Price 3d. or 2s. 6d. per dozen.

THE Dialogue opens with a command from Hughes to the bailiff to procure six watchmen to guard his master's ricks and farm-yard, which leads to a discussion of a commotion in the village, in which some of the peasantry had been wounded, and the cause of the prevailing discontents, when Thomas expresses his astonishment that "the parliament-men don't put a stop to these things." Hughes replies that the matter is under consideration, and declares that Cobbett has been the cause of the outrages; for that this "itinerant incendiary" had, by his lectures, roused the whole neighbourhood into a flame, and made them ripe for any mischief. The steward shortly departs, enjoining Thomas to engage the third interlocutor, Brown, who is seen approaching, as chief of the proposed watch. A spirited dialogue now commences, in which the labourers are defended from participating in the outrages. The squire joins them, and gives direction for the detention of all suspicious persons, and enters into a candid declaration of his views with respect to the wages of the labourer, and his general condition. The whole concludes with sentiments worthy of a Christian, and proves the squire, not only to be an excellent pastor, but a good and pious man. "My strongest, and best hope," he declares, "is in the good providence of God. His protecting arm has long been extended most mercifully over this—once happy—land. His religion has been maintained in its purity and vigour here, whilst corruption and decay have well-nigh extinguished it in other lands. His arm is a tower of strength; and though He, in his wisdom, may see fit to permit evil in the land, and to try us, heavily and bitterly, yet He will not cast us off for ever. Oh that we may neither be ungrateful for his past mercies, nor desponding for

his favour in time to come. May we all live as becometh those who put their trust and hope in Him." We are convinced the above extract will preclude the necessity of any recommendation from us, and shall only, therefore, say that it is all equally good.

A Second Dialogue on Rick-burning, Rioting, Tithes, &c., between Squire Wilson, Hughes his steward, Thomas the bailiff, and Henry Brown a labourer. London: Rivingtons. Pp. 24. Price 3d. or 2s. 6d. per dozen.

WE can add little to our notice of the first dialogue by these parties. The squire maintains the favourable impression he then made upon our minds, and honest Harry Brown increases our good feelings and wishes towards the labouring classes, if that be possible. And we fully participate in the distress of this humble simple-hearted rustic, at the bare idea of being implicated in the guilt of the incendiaries. The principal novelty is the squire's practical and exceedingly lucid definition of the operation of the tithe system. The whole tract, however, is so ably written, that we cannot dismiss it without expressing a hope that the squire will favour us, ere long, with the "good many things he has to say about labourers and the present times."

A Word to the White Horsemen. By a BERKSHIRE MAGISTRATE. Oxford: Parker. London: Rivingtons. Pp. 20.

THE author of this, which it is to be hoped will prove a "word in season," is clearly an honest English country gentleman, anxious for the well-being of all the component parts of the community, poor as well as rich, and whose example cannot fail to produce salutary effects. Unlike too many, he does not wish to throw the odium of the existing difficulties on the shoulders of the clergy, but maintains not only their inalienable right to the tithes, but also clearly shews, that this institution is advantageous for all parties. "The fact," he states, "is really this. A tithe-free farm pays rent only to one gentleman; the tithable farm pays it to two, the squire and the parson. The former may spend his share in France

or Italy, if he pleases; the latter, in most cases, is obliged by law to live for nine months of the year among those who raise it for him; and what is more, he is commonly the easiest landlord of the two. I should think that *Jews* or *Turks* could understand this. A Christian will see still stronger reasons, perhaps, for the maintenance of the Clergy." Such unprejudiced testimony, from a tithe-payer, ought to have weight. The good sense of this tract has pleased us much, and we therefore unhesitatingly recommend it.

To Rioters and Incendiaries. A Letter, containing the last Advice of a Rioter to two of his former Associates. To which is added, a List of the Penalties to which Rioters and others expose themselves: together with a Copy of the King's Proclamation, and an Opinion, said to have been recently given by Sir R. Birnie, on a point regarding the duty of Watchmen and Patrol, in the present state of the Country. London: Hatchard. Pp. 32.

THE advertisement prefixed to this pamphlet, renders it unnecessary to enter into a detail of its merits. It appears to have been dictated by a rioter at the point of death, occasioned by being accidentally run over, and is given to the world by the Clergyman who attended him in his last moments. It contains a concise description of the gradual progress made in vicious habits, by evil communications. Should it fall into the hands of those deluded or wicked people, who are destroying the property, and disturbing the peace of the country, it is to be hoped the example will not be thrown away; or at least that the pains and penalties, which are very properly annexed, will deter them from the commission of crimes, which must inevitably lead either to Botany Bay or the gallows.

Advice to the Labouring Poor, with especial reference to tumultuous Assemblages, and the breaking of Machinery. London: Rivingtons. Pp. 8.

THE folly of the late disgraceful conduct of the lower orders, is in this tract shewn to be contrary both to Scripture and to reason. The former

point is shewn from texts, which enforce submission to superiors; and the latter goes to prove, that though, by the destruction of machinery, a greater number of poor would be employed, yet the corn would be ground more slowly, and at a much greater expense, and consequently would be dearer to all who purchase it, when ground, for food. Some few other arguments are used to shew that the "advice" given is founded in a desire to benefit the individuals for whom it has been written.

An Earnest Address to the Labouring Classes, occasioned by the late Disturbances. By a CLERGYMAN. London: Rivingtons. Pp. 8. Price 2d. or 1s. 9d. per dozen.

WE have here another of those affectionate addresses of a pastor to his flock, which have become of late, unfortunately, an imperative duty. Agricultural property has been wantonly and wickedly destroyed; large bodies of farming labourers, and others, have assembled in a riotous manner, for unlawful purposes, and the entire constitution of civilized society has been endangered. The punishment which, both in this world and in that which is to come, will most assuredly overtake the delinquent, is here earnestly described; and a powerful appeal made to the feelings of all true-born Englishmen, who must view with indignation and abhorrence the wretch, who, favoured by the darkness and silence of night, steals into the farm-yard, and deals fire and destruction around. May the warning not be vain!

Machine-breaking, and the Changes occasioned by it in the Village of Turvey-Down. A Tale of the Times. November 1830. Oxford: Parker. London: Rivingtons. Pp. 37.

THE injurious effects produced by the ill-advised Beer-bill, is here made the subject of an interesting narrative. In the latter end of the summer of 1829, an officer of the navy, about to join his ship, resolves to pay a visit to an old school-fellow, the Vicar of Turvey-Down. On his arrival, the appearance of the mansion of Lady

Bonnington, the happy faces of the villagers, all partakers of the bounty of her ladyship, and the general signs of prosperity which meet his eye, are told in very interesting language. And the description of his friend, the Vicar, is a beautiful sketch of the happiness of a contented country parson. At this period there was no ale-house in the parish. On the return of the sailor from his "cruise in the Mediterranean," he resolves upon a second visit. The contrast is striking. The mansion-house deserted, — the principal farm untenanted, and the out-buildings burnt to the ground,—drunken peasants at the corners of the streets, and the sounds of riot and debauchery in the licensed beer-house, all proclaim a fearful change. And the sunken eye and care-worn countenance of the Vicar, draw a remark from his friend, and an inquiry into the causes of the lamentable alteration produced in a few short months. The explanation tells us, that the worst fears entertained by the Clergyman of the destructive effects likely to be produced by the Beer-bill, had been more than realized. "Young men spent in the beer-house the money which they ought to have laid up against their marrying. Many of the married men carried thither the earnings which ought to have provided food and clothing for their wives and families." The emissaries of *Swing* soon heard of this unhappy change; the people were seduced from the paths of rectitude and honesty by his insidious doctrines; machine-breaking and rick-burning followed,—Lady Bonnington left the village in disgust,—the farmers were ruined,—and some of the labourers, who, a short year previous, had been so happy and contented, were on their way to Botany-Bay; and "Turvey-Down, which, sixteen months ago, was one of the most happy villages in the kingdom, is now one of the most wretched." Comment would be superfluous. And we can only express our deep regret, that the Tale is by no means singular; and our hope, that should the pathetic narrative reach the eye of those who have it in their power to rectify the evil, they will not look upon it as a mere fiction.

A SERMON

ON THE FORM OF PRAYER FOR THE STATE OF THE COUNTRY.

PSALM cxxii. 6.

Pray for the peace of Jerusalem : they shall prosper that love thee.

שאלו שלום ירושלם ישליו אחביך

It is a very mistaken notion entertained by some persons, that we are no where in Scripture commanded to love our country. It is certain that we are to love all men, and that we are not so to love our country as to interfere with the love we bear to all; but if it were true that the Scripture does not command us to love our country in particular, because we are commanded to love all mankind, it would be equally true, for the same reason, that we are not commanded to love our private friends and kindred. There is, indeed, every reason why we should prefer our native land to the land of the stranger. David says to Jerusalem, the chief city of his native country, "For my brethren and companions' sakes, I will now say, Peace be within thee." The interests of our country are those of our dearest relations; if we are indifferent to our country, we are indifferent to those who ought to be dearest to us. If we are commanded to love and cherish our private connexions, we are even thereby commanded to love and cherish our country also. There is another reason which should have particular weight with a native of the country in which we live,— "Because of the house of the Lord our God," says David, "I will seek thy good." At that time, it is true, there was but one country where the presence of God was especially manifested; now the true worshippers may every where adore the Father in spirit and in truth. Yet where is He worshipped with so pure, true, and spiritual a worship as here? Where has he so evidently set his name and placed his glory as in this favoured country? Let not this exalt us; on the contrary, we ought to feel the more humble, and the more solemnly responsible, when we reflect how much we have received, and how little we have deserved. Yet still it ought to attach us to our country. We should shew little regard for the blessing of a pure Church, and a Gospel in every hand, if we loved not the country which God had so distinguished, or did not wish to see her the object of his peculiar favour. And the text alone has put it beyond doubt, that it is our duty to seek the peace of our country; for it is our duty to seek what it is our duty to pray for. "Pray for the peace of Jerusalem," says David, by the Spirit of God; nor can there be any greater reason that the Jew should pray for the peace of Jerusalem, than that the Christian should do the same for the peace of his native country.

It is, then, in the spirit of this command in Scripture, that the authorities of this country have directed the use of a form of prayer for a relief of the various distresses under which she is now labouring. That form is very solemn, and contains much, and can of course only

be profitable where it is rightly understood, and sincerely employed. It cannot, therefore, be improper to consider it in all its parts, in order that in using it we may "pray with the spirit and with the understanding also."

The prayer states, that "we have sinned, we have grievously sinned, and transgressed God's holy laws,—that we confess our iniquity, we lament our unworthiness, and meekly acknowledge that by our manifold offences we have justly provoked the wrath of God." If we bear not in our own breasts the testimony of our own sinfulness, let the calamities of the nation prove it. No nation was ever yet afflicted except for the sin of its inhabitants. We may be sure from all that we see around us, that our sins are now visited by God. Beside, what instruments has God made use of to punish our sins? The hands of sinful men,—men whose sins are a proof of the present state of things in the nation,—of the neglect of sound learning and religion,—of brutalizing drunkenness, and all the vices and crimes attendant thereupon. The very evil therefore that we suffer, is evidently the effect of sin, for it is sin, and sin only, which has incited "wicked and turbulent men" to commit injuries on their neighbours' persons and property. But we may say, the sins of the nation lie not at our door, but at that of the men who commit these atrocities. My brethren, those particular sins, it is true, do not lie against us; but there are sins which do, and for which the nation is delivered up to the scourge of the incendiary and the plunderer. We may say these national sins bear not upon us, but on the men who are intrusted with the care of our state affairs. The public acts of the nation do indeed lie with them; but the sins of the nation consist not in its public acts only, but also, in a great measure, of the conduct of every person belonging to it. And now, my brethren, let us look into our hearts, and when we do so, shall we be surprised that God is visiting us in wrath? Let us take the great rule of God's commandments, and see how well that has been kept. God commands us to have none other gods but him. And truly, in this land of light and knowledge, there has not perhaps been one who has been so senseless as to believe, and much less to adore any other than the one true God. But there are other ways of having other gods. What is the honour, the love, the worship, which we owe to God? Is it not perfect and entire? Does it admit of the interference of any one thing? Then, my brethren, does any man's conscience accuse him of giving this love, this honour, this worship to the things of this world? He "cannot serve God and mammon;" and though he do not make to himself a graven image, yet he setteth up his idols in his heart. There are bad passions and bad practices, which he will rather serve than his God. What, then, is the value of his outward worship? Let God teach him by the Prophet Isaiah: "He that burneth incense is as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." The outward worship of God is an insult to him when the idol reigns in the heart. God, too, has declared solemnly that he will not hold him guiltless that taketh his name in vain. Now, on this shewing, are we all guiltless? Are there none here who have committed that dreadful sin, so lightly esteemed by

many, but so awfully denounced by God? And let it be remembered, that profane swearing, even though the name of God itself be not used, is forbidden by the Gospel, for our Lord says, "Swear not at all." Have none here committed that great, that fearful sin? Let it be remembered, too, that every person praying carelessly or hypocritically, does take God's name in vain, does blaspheme the holy name whereby he is called. Sabbath-breaking, again, is forbidden in the law of God. What light excuses do men make on this head! How many are content to commit this crime without providing themselves with an excuse at all! How many, without the shadow of a reason, are wholly absent from church on the Sabbath-day! How many think one attendance on God's service quite enough, and almost regard a second as a great favour done to God; so great, indeed, that it would be quite unreasonable to expect it! How many, even of those who do attend the public services of the church, spend the rest of the day in idleness and wickedness! Charge yourselves, my brethren; judge yourselves; see if these observations apply to you. And how many set themselves not only against their parents, but against authorities in Church and State; their duties to whom are plainly included in that which St. Paul calls the first commandment with promise! How many have fallen into the guilt denounced by the sixth commandment! for "he that hateth his brother is a murderer!" How many have transgressed the law against adultery, by their word and deed! How many have borne false witness against their neighbour! How many, if they have not openly done this, have through carelessness, and idleness, and thoughtlessness, wounded to death a neighbour's reputation! How many more have made his character and concerns the subject of idle tattling! And to come to that great law of God, which goes to the heart as well as to the outward acts—how many have repined in discontent at a neighbour's welfare, and secretly wished for a neighbour's possessions! Not that all the laws of God are not spiritual,—we know they are; but this law is purely so,—it is entirely so in words and meaning. It is against a crime committed in the heart alone. My brethren, let us consult our hearts on these the holy commandments of God, and see what we find. Can we doubt that our violations of some of these are sufficient to provoke the anger of God, and to account for his manifest displeasure?

And what, my brethren, if we have kept all these from our youth? though we very well know this is what no one of us can say, still there is one thing lacking. Grace and truth came by Jesus Christ. "We are not under the law, but under grace." How have we received this grace? Are we ready, for Christ's sake and the Gospel's, cheerfully to sacrifice whatever his Spirit in our consciences shall require in proof of our obedience? Are we ready to follow Christ on earth as well as to heaven? Are we determined to tread his path of good-will and self-denial, still happiest when we are occupied as he would have us, and when the traces of his footsteps are before our eyes?

Alas, my brethren, this is a very brief sketch of Christian duty; but imperfect as it is, does it not shew ourselves yet more imperfect by the comparison? If so, there can be no doubt that "we have

sinned, we have grievously sinned, and transgressed the holy laws of God." And if so, the very least we can do is to "confess our iniquity, lament our unworthiness, and meekly acknowledge, that by our manifold offences we have justly provoked the wrath of God." We cannot doubt it, if we would, that we have sinned; the wrath of God is manifested against us, and his wrath is always just; of that we must be certain. Surely, my brethren, if God has yet mercifully spared us one warning of his Spirit in our consciences, we shall fully enter into the confession of Nehemiah, "Thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly."

But let us above all remember, that the confession of sins only is not enough. The language of Scripture is, "Whoso confesseth and forsaketh his sins shall have mercy." These dreadful visitations with which it has pleased God to chastise us, are, we may yet hope, the chastisements of his love. They shew us our sins; they bid us feel them, lament them, forsake them; they speak to us the language of the Saviour himself, "Sin no more, lest a worse thing come upon thee." Sin no more after this warning, or thou mayest call down new judgments on thy ill-fated country; or if God, in condescension to the prayers of a repenting people, shall yet reverse his judgments, still let the unrepentant sinner beware of the day when the tares shall no longer grow together with the wheat, but be gathered and burned in the fire; when the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a flame of fire; there shall be weeping and gnashing of teeth.

We pray, too, that God may "have pity on the simple and ignorant, who have been led astray, and recal them to a sense of their duty." It is our duty so to pray. He only can do the mighty work. The great Shepherd of the flock, who searches his sheep and finds them out, alone can bring them back to the fold. But this he still does by ordinary means,—by the persuasion of men. It is not likely that any so far abandoned to wickedness should be found in a Christian congregation; but every member of a Christian congregation has it in his power to converse with such as are likely to be seduced, and to warn them against the consequence of sin, both to body and soul. It is the duty too of all whose circumstances might tempt them to sin, more especially is it their duty when they pray for the recal of their wandering brethren, to take heed lest they be seduced themselves; to be sober, to be vigilant; because their adversary, the devil, "as a roaring lion, walketh about seeking whom he may devour." Let them resist him, steadfast in the faith, and he will flee from them. But if they will not, let them dread the awful consequences which God hath threatened, that evil men and seducers shall wax worse and worse, deceiving and being deceived.

We pray, too, "that to persons of all ranks and conditions in this country, God would vouchsafe such a measure of his grace, that, our hearts being filled with true faith and devotion, and cleansed from all evil affections, we may serve him with one accord, in duty and loyalty to the king, in obedience to the laws of the land, and in brotherly love towards each other." If any doubt that it is a

Christian duty to submit himself to the laws and to the magistrate, and to love his brethren, let him take the whole matter in a few words (though the Scripture has repeated it in many) from the charge of St. Peter: "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them which are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God, honour all men; love the brotherhood; fear God; honour the king." If we take this course, we may hope for the blessing of God on the nation no less than on individuals. His promise is great and positive. "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall raise you up."

And now, my brethren, comes a very important subject, and for which a separate prayer has been especially directed. To what particular sins have our "great dangers" been entirely owing? It is true, our sins are more in number than the hairs of our head; but there is one sin which seems to speak loudly against us nationally, and to which the evils against which we pray are naturally, as well as providentially traceable. It is notorious that many of our calamities are the direct effects of "our unhappy divisions." Well may we pray God to "take from us all hatred and prejudice, and whatever else may hinder us from godly union and concord!" There has been, my brethren, much both of hate and prejudice afloat. The first, you know, is forbidden by the Gospel in the strongest terms, it being declared "that he that hateth his brother is a murderer, and that no murderer hath eternal life abiding in him." Prejudice is taking up an opinion on any question, without being at the pains to come at right information, and even without being desirous to be informed, or with every desire the other way. Now, it cannot be denied that there has been a great deal of prejudice current on subjects of great importance to Church and State; false statements have been circulated, and immediately received, without any inquiry whether they came from the religious and well affected, or whether they were not the production of men, whose employment in this world is only to extend the kingdom of Satan. "The simple believeth every word; but the prudent man looketh well to his going." Men have come forward, and made, and signed statements, which they at least intend to have powerful effects, without understanding in the slightest degree the merits of the case they have undertaken to discuss. Their very language, whether written or spoken, has been proof positive of their want of information. But why are men desirous to be deceived, and to take one view only of a subject? Clearly because their passions or their desires incline them to believe what they wish. This is the result of division. If there be any sin against which we are warned more strongly than

any other in Scripture, it is this of division. God is one, and Christ would have his disciples one, even as He is one with the Father. God is not the author of confusion, but of peace. The first believers, the purest church that ever existed, multitude as they were, were all of one heart, and of one soul. How striking are the Apostle's words upon this subject: "Ye are yet carnal; for, whereas there is among you envying, and strife, and divisions; are ye not carnal, and walk as men? For, while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal?" "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." This, in itself, is clear and decisive language; and did time permit, much more, equally forcible, might be brought from other parts of Scripture. But when the Scripture has spoken out plainly, more need not be said. Let any man consider what has here been brought from the solemn words of Christ and of his Apostles, and let him, if he can, consider whether he is endeavouring "to keep the unity of the spirit in the bond of peace," so long as he allows any question short of salvation to dissolve or weaken that unity—whether he is following the Apostle's entreaty, by the name of the Lord Jesus Christ, to speak the same thing with his brethren, and to be perfectly joined together with them in the same mind, and the same judgment. May this holy consideration draw us nearer to each other, and to our holy Church, in the bonds of Christian affection; and may we thus alone escape those dangers which have been so much the result of "our unhappy divisions!"

But, my brethren, there is at least one consolation for those who, in troublous times, attach themselves to the institutions of their country. "They shall prosper that love thee!" There is the blessing which no man can make void, for it is registered by the finger of God. The love of our country alone, we know, is not a condition of salvation; but still it is a part of Christian duty required as much as any other, and which will be as certainly rewarded for the sake of Jesus Christ. "They shall prosper that love thee." It is not an earthly prosperity; for, though God could secure this from the malice of mankind, it is no part of his providence to secure it from the consequences of mortality. There is still a Jerusalem, within whose walls peace may yet be found, and in whose palaces prosperity abides for ever. Whatever may be the fortunes of this distracted country, and dark, indeed, are her present prospects, the storm of civil confusion shall never sweep over the Zion of the ransomed. No—for "Jerusalem, which is above, is free;"—free from the bondage of sin—free from the tyranny of sorrow. "Her people also shall be all righteous; they shall inherit the land for ever; the branch of the Lord's planting, the work of his hands, that He may be glorified." Whither the Christian goes, sin and malice cannot come; his Saviour is gone to prepare his place, and he will come again and receive him to himself; that where the Saviour is, there may the saved be also. Ø.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. IX.

(Concluded from p. 110.)

FATHERS OF THE SECOND CENTURY.

JUSTIN MARTYR.

Ἄνθρωπος οὗτος τῷ χρόνῳ πρόβω ἐν τῶν Ἀποστόλων, οὗτος τῇ ἀρετῇ.
Methodius ap. Phot. Cod. 234.

HAVING disposed of the genuine works of Justin, a very few words will suffice for those, which have been improperly attributed to him. Of the *Epistle to Diognetus* notice has already been taken; and of that to *Zenas and Serenus*, it is sufficient to remark, that it is a didactic epitome of Christian morality, addressed to two brethren, who had been recently converted to the faith. The *Questions and Answers for the Orthodox* could never have proceeded, in their present state, from Justin. Amidst much deep and solid reasoning, they contain many frivolous and far-fetched arguments, infinitely below the standard of the Martyr's acknowledged writings; and the usage of many words, which had not obtained in the Church at the time when he wrote, is strongly presumptive against them.* To place the matter, however, beyond all doubt, there is a citation from Origen in *Quest. 82*, and an allusion to the Manichæan heresy in *Quest. 127*; whereas, the former was eighty years junior to Justin, and the latter had not made any progress till nearly the close of the third century. Critics are, for the most part, agreed in referring these *Questions* to the end of the fifth century; and either Theodoret, or Justin the Sicilian, may possibly have been the author of them. They are, at all events, the composition of a learned and laborious writer; and several of the number, which amounts to 146, contain able replies to the heretical opinions which they are designed to controvert. The *Questions for the Greeks*, in number five, to which the *Greek Questions* seem to have been a kind of philosophical appendix, relate chiefly to the knowledge of God, and of his attributes; his power to raise the dead; and the consequent certainty of a resurrection. Each argument is methodically disposed under three heads:—1st, A Question to the Greeks; 2dly, Their Reply; and, 3dly, A Solution of the Difficulties and Objections advanced in this Reply. That Justin was not the author of them, independently of the difference of style in which his genuine works are written, the frequent mention of the Manichæans sufficiently testifies. From a passage in *Apol. II.*,† which seems to

* As, for instance, *τριάς, μονάς, ὑπόστασις*, and *πρόσωπον*. See *Quest. 16. 17. 139. 144*. There is also a total discrepancy between the positions maintained in *Quest. 52. 112.* and in the *Dialogue with Trypho*.

† P. 47. B. Καὶ γὰρ προταθέντα με καὶ ἐρωτήσωντα αὐτὸν ἐρωτήσεις τινὰς τοιαύτας, καὶ

have reference to a work of a similar nature to these Questions, *Dr. Grabe* considers them to have been a forgery of the thirteenth century, suggested by the reference in question: and this conjecture is certainly preferable to receiving them as a true, though interpolated, production of the Father whose name they bear. The other spurious works of Justin, with the exception of that on the *Trinity*, are for the most part purely philosophical, and, therefore, comparatively unimportant. With respect to the Exposition of the Doctrine of the Trinity, we may briefly remark that it is divided into two parts; the first of which is devoted to the proof of the *Trinity in Unity*; and the latter, to the Incarnation of the second Person.

Justin is a rambling and desultory writer; so much so, that his argument is frequently involved in considerable obscurity. At the same time his style is bold and perspicuous; and his language, though not elegant, appropriate and correct. Of the two specimens, which have been selected for the purpose of illustration, the former is the peroration of the *Address to the Greeks*, and the latter, a brief summary of Christian Duty, from the first Apology. It will be observed that the gospel precepts are not always given with strict regard to verbal accuracy:—a circumstance which has been introduced into the question, *whether Justin quoted from the gospels which we now have?* The reader will find this point discussed at large in *Lardner's Credibility*, *Bishop Marsh's Dissertation*, and *Bishop Kaye's "Account of the Writings and Opinions"* of this Father.

"Ελθετε λοιπόν, ἄνδρες Ἕλληνες, καὶ σοφία ἀπαρμιλλήτῳ κοινωνήσατε· καὶ θεῷ λόγῳ παιδεύθητε, καὶ μάθετε βασιλεία ἄφθαρτον· καὶ τούτους τοὺς ἥρωας ἐπίγνωτε οὐχ ὅτε λαοῖς φόνον ἐργαζομένους· αὐτοὺς γὰρ ἡμῶν οὐ βούλεται σωμάτων ἀλκὴν, καὶ τύπων εὐμορφίαν, οὐδὲ εὐγενείας φρύαγμα, ἀλλὰ ψυχὴν τε καθαρὰν, ὁσιώτητι τετελειωμένην. Ἡδὲ δὲ διηνεκῶς ἐπιστατῶν ἡμῖν ὁ θεῖος λόγος,* καὶ τὰ τοῦ βασιλέως ἡμῶν συνθήματα, πρᾶξεις θείας, ὡς ἐκ λόγου ἐνδύμεως εἰς ψυχὴν ἐκκινουμένης· (ὡ σάλπιγξ εἰρηνικῆς ψυχῆς πολεμουμένης· ὡ παθῶν δεινῶν φνγαδευτήριον· ὡ πυρὸς ἐμφύχου σβεστικὸν διδασκάλιον)· ἦτις οὐ ποιητὰς ποιεῖ, οὐ φιλοσόφους κατασκευάζει, οὐδὲ ῥήτορας δεινούς· ἀλλὰ παιδεύουσα, ποιεῖ τοὺς θνητοὺς, ἀθανάτους· τοὺς βροτοὺς, θεοὺς· ἐκ γῆς δὲ μετὰγει εἰς τοὺς ὑπὲρ Ὀλυμπον ὕρους. Ἐλθετε, παιδεύθητε· γένεσθε ὡς ἐγώ· ὅτι καγὼ ἤμην ὡς ἡμεῖς. Ταῦτά με εἶλε, τό τε τῆς παιδείας ἔνθεον καὶ τὸ τοῦ λόγου ἐννατόν· ὅτι καθάπερ ἐπαυτοῦς ἀγαθὸς, ἐκ φωλεοῦ ἐξεργύσσαι ποιήσας, φυγαδεύει δεινὸν ἐρπετόν, οὕτως ὁ λόγος ἐξ αὐτῶν τῶν τῆς ψυχῆς μυχῶν τὰ δεινὰ τῆς αἰσθήσεως ἀπελαύνει πάθῃ· πρῶτον ἐπιθυμίαν, δι' ἧς πᾶν δεινὸν

μαθεῖν καὶ ἐλέγχει ὅτι ἀληθῶς μηδὲν ἐπίσταται, εἰδέναι ἡμῖς βούλομαι. Καὶ ὅτι ἀληθῇ λέγω, εἰ μὴ ἀνηρέχθησαν ὑμῖν αἱ κοινωνίαι τῶν λόγων, ἔτοιμος καὶ ἐφ' ὧν ὑμῶν κοινωνεῖν τῶν ἐρωτήσεων πάλιν· βασιλικὸν δ' ἂν καὶ τοῦτο ἔργον εἴη. Εἰ δὲ καὶ ἐγνωσθήσαν ὑμῖν αἱ ἐρωτήσεις μου, καὶ αἱ ἐκείνου ἀποκρίσεις, φανερόν ὑμῖν ἐστίν, ὅτι οὐδὲν ἐπίσταται· ἢ εἰ καὶ ἐπίσταται, διὰ τοὺς ἀκούοντας δὲ οὐ τολμᾷ λέγειν, ὁμοίως Σακερᾶτες, ὡς προέφη, οὐ φιλόσοφος, ἀλλὰ φιλόδοξος ἀνὴρ δέικνυται.

* This passage, after all the labours of the critics, is still perplexed. Perhaps the subaudition of βούλεται, from the last sentence, is all that is required.

φύεται, ἔχθραι, ἔρεις, ζῆλος, ἐρίθειαι, θυμοί, καὶ τὰ ὅμοια τούτοις. Ἐπιθυμίας οὖν ἀπελαθείσης, εὐδίας ἢ ψυχὴ καὶ γαληνῶσα γίνεται. Περιλυθείσα δὲ τῶν περὶ τὸν τράχηλον αὐτῆς κακῶν περιφρέοντων, ἀπέρχεται πρὸς τὸν ποιήσαντα αὐτήν. Δεῖ γὰρ ἀποκατασταθῆναι ὅθεν ἀπέστη, ὅθεν τίς ἐγένετο, ἢ ἐστίν.

Καὶ ἡμεῖς, μετὰ τὸ τῷ λόγῳ πεισθῆναι, Θεῷ μόνῃ τῷ ἀγεννήτῳ διὰ τοῦ νιῶ ἑπόμεθα, οἱ πάλοι μὲν πορνείαις χαίροντες, νῦν δὲ σωφροσύνην μόνην ἀσπαζόμενοι. Οἱ δὲ καὶ μαγικαῖς τέχναις χρώμενοι, ἀγαθῷ καὶ ἀγεννήτῳ Θεῷ ἑαυτοὺς ἀνατεθεικότες· χρημάτων δὲ καὶ κτημάτων οἱ πόρους παντός μᾶλλον στέργοντες, νῦν καὶ ἃ ἔχομεν εἰς κοινὸν φέροντες, καὶ παντὶ δεομένῳ κοινωνοῦντες· οἱ μισάλληλοι δὲ καὶ ἀλληλοφόνοι, καὶ πρὸς τοὺς οὐχ ὁμοφύλους διὰ τὰ ἔθνη ἐστίας κοινὰς μὴ ποιοῦμενοι, νῦν, μετὰ τὴν ἐπιφανείαν τοῦ Χριστοῦ, ὁμοδίατοι γινόμενοι, καὶ ὑπὲρ τῶν ἐχθρῶν εὐχόμενοι, καὶ τοὺς ἀδίκως μισοῦντας πείθειν πειρώμενοι, ὅπως οἱ κατὰ τὰς τοῦ Χριστοῦ καλῶς ὑποθημοσύνας βιώσαντες, ἐνελπίδες ᾧσι, σὺν ἡμῖν τῶν αὐτῶν παρὰ τοῦ πάντων δεσπόζοντος Θεοῦ τυχεῖν. Ἵνα δὲ μὴ σοφίζεσθαι ὑμᾶς δόξωμεν, ὀλίγων τινῶν τῶν παρ' αὐτοῦ τοῦ Χριστοῦ ἐδαγμάτων ἐπιμνησθῆναι καλῶς ἔχειν πρὸ τῆς ἀποδείξεως ἡγησάμεθα, καὶ ὑμέτερον ἔστω, ὡς δυνατῶν βασιλέων, ἐξετάσαι εἰ ἀληθῶς ταῦτα δεδιδάγμεθα καὶ διδάσκομεν· βραχεῖς δὲ καὶ σύντομοι παρ' αὐτοῦ λόγοι γεγόνασιν. Οὐ γὰρ σοφιστὴς ὑπῆρχεν, ἀλλὰ δύναμις Θεοῦ ὁ λόγος αὐτοῦ ἦν.—Περὶ μὲν οὖν σωφροσύνης, τοσοῦτον εἶπεν· Ὅς ἂν ἐμβλέψῃ γυναικὶ πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη ἐμοίχευσε τῇκ ἀρδία παρὰ τῷ Θεῷ. Καί· Εἰ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔκκοψον αὐτόν· συμφέρει γάρ σοι μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἢ μετὰ τῶν δύο πεμφθῆναι εἰς τὸ αἰώνιον πῦρ. Καί· Ὅς γαμεῖ ἀπολελυμένην ἀφ' ἑτέρου ἀνδρὸς, μοιχᾶται. Καί· Εἰσὶ τινες οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· εἰσὶ δὲ οἱ ἐγενήθησαν εὐνούχοι· εἰσὶ δὲ οἱ εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν· πλὴν οὐ πάντες τοῦτο χωροῦσιν. Ὡςπερ καὶ οἱ νόμῳ ἀνθρωπίνῳ ἐυγαμίας ποιοῦμενοι, ἁμαρτωλοὶ παρὰ τῷ ἡμετέρῳ διδασκάλῳ εἰσὶ, καὶ οἱ προσβλέποντες γυναικὶ πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. Οὐ γὰρ μόνον ὁ μοιχεύων ἔργῳ ἐκβέβληται παρ' αὐτῷ, ἀλλὰ καὶ ὁ μοιχεύσαι βουλόμενος· ὡς οὐ τῶν ἔργων φαιερῶν μόνον τῷ Θεῷ, ἀλλὰ καὶ τῶν ἐνθυμημάτων. Καὶ πολλοὶ τινες καὶ πολλαί, ἐξηκοντοῦται καὶ ἐβδομηκοντοῦται, οἱ ἐκ παιδῶν ἐμαθητεύθησαν τῷ Χριστῷ, ἀφθοροὶ ἐιαμένους· καὶ εὐχομαι κατὰ πᾶν γένος ἀνθρώπων τοιοῦτους εἶναι. Τί γὰρ καὶ λέγομεν τὸ ἀναρίθμητον πλῆθος τῶν ἐξ ἀκολασίας μεταβαλόντων καὶ ταῦτα μαθόντων; οὐ γὰρ τοὺς δικαίους, οὐδὲ τοὺς σώφρονας εἰς μετάνοιαν ἐκάλεσεν ὁ Χριστός, ἀλλὰ τοὺς ἀσεβεῖς, καὶ ἀκολάστους, καὶ ἀδίκους. Εἶπε δὲ οὕτως· Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. Θέλει γὰρ ὁ πατὴρ ὁ οὐράνιος τὴν μετάνοιαν τοῦ ἁμαρτωλοῦ, ἢ τὴν κόλασιν αὐτοῦ. Περὶ δὲ τοῦ στέργειν ἅπαντας, ταῦτα ἐδίδαξεν· Εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, τί καινὸν ποιεῖτε; καὶ γὰρ οἱ πόρνοι τοῦτο ποιοῦσιν. Ἐγὼ δὲ ὑμῖν λέγω, εὐχεσθε

ὑπὲρ τῶν ἐχθρῶν ὑμῶν, καὶ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ εὐχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς. Εἰς δὲ τὸ κοινωνεῖν τοῖς δεομένοις, καὶ μὴ ἐν πρὸς δόξαν ποιεῖν, ταῦτα ἔφη· Παντὶ τῷ αἰτοῦντι εἰδοτε, καὶ τὸν βουλόμενον δανείσασθαι, μὴ ἀποστραφῆτε. Εἰ γὰρ ἐανείχετε παρ' ὧν ἐλπίζετε λαβεῖν, τί καινὸν ποιεῖτε; κ. τ. λ.

Περὶ δὲ τοῦ ἀνεξικακούς εἶναι, καὶ ὑπηρετικούς πᾶσι, καὶ ἀοργήτους, ἃ ἔφη, ταῦτά ἐστι· Τῷ τύπτοντί σου τὴν σιαγόνα, παρέχε καὶ τὴν ἄλλην· καὶ τὸν αἰροντά σου τὸν χιτῶνα, ἢ τὸ ἱμάτιον, μὴ κωλύσῃς. Ὅς δ' ἂν ὀργισθῇ, ἐνοχός ἐστιν εἰς τὸ πῦρ. Παντὶ δὲ ἀγγαρεύοντί σοι μίλιον, ἀκολούθησον δύο. Λαμψάτω δὲ ὑμῶν τὰ καλὰ ἔργα ἔμπροσθεν τῶν ἀνθρώπων, ἵνα βλέποντες, θαυμάζωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Οὐ γὰρ ἀνταίρειν δεῖ· οὐδὲ μμηταὶ εἶναι τῶν φαύλων βεβούληται ἡμᾶς, ἀλλὰ διὰ τῆς ὑπομονῆς καὶ πραότητος, ἐξ αἰσχύνῃς καὶ ἐπίθυμίας τῶν κακῶν ἄγειν πάντας προετρέψατο. Ὁ γὰρ καὶ ἐπὶ πολλῶν τῶν παρ' ἡμῖν γεγεννημένων ἀποδείξει ἔχομεν, ἐκ βιαιῶν καὶ τυράννων μετέβαλον ἡττηθέντες, ἢ γειτόνων καρτερίαν βίου παρακολουθήσαντες, ἢ συνοδοιπόρων πλεονεκτουμένων ὑπομονὴν ξένην κατανοήσαντες, ἢ συμπραγματενομένων πεираθέντες. Περὶ δὲ τοῦ μὴ ὀμνύναι ὅλως, τάληθ' ἔφη λέγων αἰεὶ, οὕτως παρεκλείεσαστο· Μὴ ὁμώσητε ὅλως· ἔστω δὲ ὑμῶν τὸ ναί, ναί· καὶ τὸ οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ. Ὡς δὲ καὶ τὸν Θεὸν μόνον δεῖ προσκυνεῖν, οὕτως ἔπεισεν, εἰπὼν· Μεγίστη ἐντολή ἐστι, κύριον τὸν Θεὸν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις ἐξ ὅλης τῆς καρτίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, κύριον τὸν Θεὸν τὸν ποιήσαντά σε. Καὶ προσελθόντος αὐτῷ τινός, καὶ εἰπόντος, Διδάσκαλε ἀγαθὲ, ἀπεκρίνατο λέγων· Οὐδεὶς ἀγαθός, εἰ μὴ ὁ μόνος ὁ Θεὸς ὁ ποιήσας τὰ πάντα. Οἱ δ' ἂν μὴ εὐρίσκονται βιοῦντες ὥς ἐδίδαξε, γνωρίζεσθωσαν μὴ ὄντες Χριστιανοί, κἂν λέγωσιν διὰ γλώττης τὰ τοῦ Χριστοῦ διδάγματα· οὐ γὰρ τοὺς μόνον λέγοντας, ἀλλὰ τοὺς καὶ τὰ ἔργα πράττοντας, σωθήσεσθαι ἔφη. Εἶπε γὰρ οὕτως· Οὐχὶ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα, κ. τ. λ. Κολάζεσθαι δὲ τοὺς οὐκ ἀκολούθως τοῖς διδάγμασιν αὐτοῦ βιοῦντας, λεγομένους δὲ μόνον Χριστιανούς, καὶ ὑφ' ὑμῶν ἀξιοῦμεν.

Φόρους δὲ καὶ εἰσφοράς τοῖς ὑφ' ὑμῶν τεταγμένοις πανταχοῦ πρὸ πάντων περὶώμεθα φέρειν, ὥς ἐδιδάχθημεν παρ' αὐτοῦ· κατ' ἐκεῖνο γὰρ τοῦ καιροῦ προσελθόντες τινες, ἡρώτων αὐτὸν, εἰ δεῖ Καίσαρι φόρους τελεῖν· καὶ ἀπεκρίνατο· Εἰπατέ μοι, τίνος εἰκόνα τὸ νόμισμα ἔχει; οἱ δὲ ἔφασαν, Καίσαρος· καὶ πάλιν ἀνταπεκρίνατο αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος τῷ Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Ὅθεν Θεὸν μὲν μόνον προσκυνοῦμεν· ὑμῖν δὲ πρὸς τὰ ἄλλα χαίροντες ὑπηρετοῦμεν, βασιλεῖς καὶ ἄρχοντας ἀνθρώπων ὁμολογοῦντες, καὶ ἐνχόμενοι μετὰ τῆς βασιλικῆς ἐνδύμεως καὶ σώφρονα τὸν λογισμὸν ἔχοντας ὑμᾶς εὐρεθῆναι. Εἰ δὲ καὶ ἡμῶν ἐνχομένων καὶ πάντα εἰς φανερόν τιθέντων ἀφροντισθήσετε, οὐδὲν ἡμεῖς βλαβησόμεθα, πιστευόντες, μάλλον δὲ καὶ πεπεισμένοι, κατ' ἀξίαν τῶν πράξεων ἕκαστον τίσειν διὰ πυρὸς αἰωνίου εἰκας, καὶ πρὸς ἀναλογίαν ὧν ἔλαβεν ἐνδύμενον παρὰ Θεοῦ,

τὸν λόγον ἀπαιτηθῆσθαι, ὡς ὁ Χριστὸς ἐμήνυσεν, εἰπὼν· Ὁ πλεόν ἐδωκεν ὁ Θεός, πλεόν καὶ ἀπαιτηθῆσεται παρ' αὐτοῦ. (Pr. 61, sqq.)

Among all the Patristical writers, the opinions of none have been more closely canvassed and more wofully misrepresented, than those of Justin. Standing in the gap between the eras of Apostolical and Ecclesiastical Christianity, he has been accused of introducing innovations into the doctrines of the primitive Church, founded upon the tenets of the Platonic philosophy. His testimonies to the pre-existence and divinity of Christ are so numerous and so explicit, as to render it impossible to elude their force; and, therefore, modern Unitarians have varied their usual method of attack, asserting that he was the first of the ecclesiastical writers by whom they had ever been promulgated. But Justin always speaks of these essential doctrines as well known and generally received; and takes no pains to account for any apparent diversity of opinion between himself and his predecessors. Indeed, he states expressly that there were some professing Christians, who yet affirmed that Christ was a mere man; but that with them *he did not agree*. It is true that his words have been wrested into a confession, that the majority were against him; and, perhaps, as it is unquestionably involved in some obscurity, it may be advisable to produce the passage. It occurs in the Dialogue with Trypho (p. 267. E.); and thus it runs:—Καὶ γάρ εἰσὶ τινες, ὧ φίλοι, ἔλεγον, ἀπὸ τοῦ ἡμετέρου γένους ὁμολογοῦντες αὐτὸν Χριστὸν εἶναι, ἄνθρωπον δὲ ἐξ ἀνθρώπων γενόμενον ἀποφαινόμενοι· οἷς οὐ συντίθεμαι· οὐδ' ἂν πλείστοι ταῦτά μοι δοῦσαντες εἶποιεν· ἐπεὶ οὐκ ἀνθρωπείους διδάγμασι, κ. τ. λ. The whole difficulty rests in the last clause, in which the particle *εἰ* seems to have been lost before *πλείστοι*. As it now stands, the correct rendering can only be this:—*With whom I do not agree; nor would the majority of those who think with me say so*; viz. that Christ is a mere man. But by reading *οὐδ' ἂν εἰ πλείστοι, κ. τ. λ.* the sense will be, as expressed by Dr. Burton and others:—*With whom I do not agree; nor would I agree, even if the majority of those who now think with me were to say so*. At all events, the opposition of the words *τινές* and *πλείστοι*, is in itself a sufficient refutation of the Socinian inference; which is only surpassed in extravagance by that of Voltaire, who maintained, upon the authority of this same passage, that Justin was no believer *at all* in the divinity of Christ. Of course, he quoted only the former part of the sentence. A reference to the accounts which had been given of the opinions of the Apostolical Fathers, will amply prove that Justin was not the first propagator of the doctrine in question; of which his firm belief is maintained in numerous passages of his writings. It will here suffice to remark, that in Apol. I. p. 96. C. he expressly affirms, that Christ, "*being the first-born Word of God, is also God*;" and he concludes a discussion of some length, in the Dialogue with Trypho, thus:—"*Now that Christ is Lord, and substantially God the Son of God, has been proved by many arguments*." (p. 357. D.)

With respect to the charge of Platonizing on the doctrine of the Trinity, the merest glance at the manner in which Justin uniformly speaks of Plato and his writings, will show that it is entirely without foundation. He unquestionably speaks of himself as "rejoicing in

the doctrines of Plato" before his conversion; and he continued through life to regard his system as that which approached nearest to the truth, though he thought it nothing less than *folly* to expect to arrive by it at the knowledge of God. (Apol. II. p. 50. A.) His predilection for his favourite philosopher has given, perhaps, a character to some of his expressions; and he has quoted several passages from his writings in illustration of the gospel doctrines; remarking, however, at the same time upon the infinite superiority of the gospel scheme. Compare Apol. I. p. 66. C. II. p. 51. B. Instead of borrowing from Plato any of the doctrines of Christianity, he affirms positively that many of Plato's statements were borrowed from Moses; and it is obvious that the opinions of Plato, which seem to bear any resemblance, however remote, to the revelations of the gospel, were alleged, with more of zeal than prudence, to remove the objections which had been raised against the latter on the score of recent invention. With the same intention of recommending Christianity to the heathen, he has accommodated Orpheus to the Bible in the *Exhortation to the Greeks* (p. 16. B.): and we have no better proof that he extracted from Plato the doctrine of the Trinity, than that he was furnished by Orpheus with a history of the creation.*

In the pursuit of his inquiries into the writings and opinions of Justin Martyr, the student's attention should be particularly directed to the masterly publication of the Bishop of Lincoln, which has been noticed more than once in the course of the present article. From a confidence that no one would think of entering upon the study of this Father without this indispensable guide, the preceding observations have been somewhat more brief, than would have otherwise been deemed requisite; and his opinions respecting original sin, free-will, grace, justification, predestination, baptism, the eucharist, the immortality of the soul, the resurrection of the body, the Millennium, future judgment, angels, and demons, have been left entirely in the hands of the learned Prelate. After what he has said on these subjects, any further discussion of them would be more than superfluous.

The *Editio princeps* of the works of JUSTIN was printed by Robert Stephens at Paris, A. D. 1551. By far the best edition is the *Benedictine*, printed in 1742, and reprinted at Venice, 1747; but a very useful and correct one is that of Sylburgius, A. D. 1593, or the reprint of Morell in 1636,† to which are appended the remains of *Athenagoras*, *Theophilus*, *Tatian*, and *Hermias*. There is also an edition, containing the same *addenda*, but without the spurious works of Justin, in 2 vols. 8vo. *Worcester*. 1777. It is very correct, but the Greek is injudiciously and inelegantly printed, without the accents. Among the editions of detached portions of Justin, those of the *First Apology* by Grabe (Oxon. 8vo. 1700), and of the *Dialogue with Trypho* by Jebb (Lond. 8vo. 1719), are particularly valuable. Thirlby has been severely and justly censured as an Editor, but his edition of the *Apologies* and the *Dialogue* are correctly printed with a good type. (Lond. fol. 1722.)

* See Barton's "Bampton Lectures," note 90. p. 542.

† The edition employed in this article.

THE JESUITS, AS THEY WERE AND AS THEY ARE.

"Intravimus ut agni,—regnabimus ut lupi,—
Expellemur ut canes,—renovabimur ut aquilæ."

Dying declaration of Fr. Borgia, General of the Jesuits, Oct. 10, 1572.

It has been pertinently observed by a philosophical writer* of our own days, that "the Divinity alone can claim infallibility, inasmuch as he is the fountain of all truth, and is removed far beyond the influence of error; much less is he capable of premeditated deception. That God, however, should have imparted this endowment to any mortal being, it is as impossible to believe, as it would be to believe that he had endowed one of his creatures with omnipotence or omniscience. What is termed human infallibility is, therefore, nothing better than a proof of human knavery; and this, rather in an active, than a passive sense. For its whole object is to deceive or hoodwink others,—with a view of maintaining a readier sway over such as yield belief to the pretensions of infallibility." Now, there is no portion of ecclesiastical history which affords a happier exposition of this predicate, than the fortunes of Loyola's disciples; nor is there any which is calculated to shew, in a stronger light, how foul are the spots which disfigure the asserted immaculacy of the Sun of Papism.

In the year 1815, that infallible pontiff, Pius the Seventh, despite the sentence passed upon the Jesuits by his no less infallible predecessor, Clement the Fourteenth, scarcely forty years before, restored their order to a "local habitation and a name." And yet, Clement, little caring to shelter his simple veto behind the screen of papistical inerrability, had assigned reasons for their suppression, which aggravate the criminality of the act by which they were again let loose upon society. "It is notorious," says he, "that the germ of discord and rebellion against those princes, who have received them into their states, has in every way been nurtured by the Society of Jesus from its very infancy; that the heaviest accusations have been brought against its members at all seasons, and that they have contributed, in no slight degree, to disturb the peace and tranquillity of Christendom. At the close of the sixteenth century, the accusations levelled against them became louder and louder, and were chiefly directed against their avariciousness. This was the source of all those storms and disorders, with which every one is familiar; they were the occasion of the bitterest pangs and deepest sorrow to the apostolical chair, and called forth the proceedings which were had against the society by a number of princes." Had this enlightened pontiff needed further arguments to justify the sentence he was passing upon this horde of revolutionists, he might have called in the testimony of the honest President de Thou:—"We will relieve our necks," he exclaims, "of these intriguing wretches, who have no other object in the world but to sow strife and dissension in our ranks."—Or, he might have cited even the panegyrist of some isolated members of the society, Le Tellier, archbishop of Rheims, from whose lips this unkindest rebuke of all was extorted:—"Tis a great misfortune for the Society of Jesus that they are ever found at the head of all enterprises which appear to be at variance with moral purity."—Nay, had the infallible pontiff, Clement, lived in our own times, he might have

* Krug, in his "General Dictionary of Philosophical Science," Vol. IV. p. 221.
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girded his anathema with the declaration of yon stern and eloquent oracle of modern Papism, de la Mennais, who has observed, "that it could never enter into his head to affirm, that the Jesuits' institution in our days is unspotted by incurable vices, or reconcilable with the actual state of society, or the wants of the present day."*

Out of the mouths of their co-religionists have we, in these few words, stamped the character of a society, which catholic France has fostered to the undoing of its credulous prince, and to which protestant England holds out the right hand of its fellowship!† Do we need further enlightenment?—Let us seek it, and learn what they are by the book of their own legislation. The "*Instituta Societatis Jesu*" shall be our primer; for there is no other source from which we may derive so notable a sample of auto-portraiture. "Ignatius, the founder of the order, has given the preference to the monarchical form for the administration of the society; accordingly, all power centres in the will of one chief—the general of the order. Though he may assign his authority to other members of the association for certain purposes, nevertheless he possesses the right, in respect of any act they have done by virtue of such delegation, either to ratify that act, or wholly to revoke it. The individual members of the order shall not only yield unconditional obedience to the general in whatever concerns it, but—shall acknowledge and dutifully honour *Christ as present in his person*. (!) They are to receive that, which the general commands, as the *will and dictate of God*, and to execute that which he directs, *blindly, uninquiringly*, and with unflinching submissiveness. They are to feel assured that, in obeying their superior, they are ruled by the *Divine Providence* through the instrumentality of their chief, as if they were a *caput mortuum*, which is turned and moved about, hither and thither, as the will of the mover chooseth. Not only in that which they do, but in whatever they *will or think*, the members of the society shall render unswerving obedience to the general; by suppressing in their hearts whatever sentiment or judgment may be at variance with the will of their superior, and living in the conviction, that *whatever he wills or commands, is fitting and just*."

After this brief specimen of the spirit in which this sect has been conceived, it is almost superfluous to ask, whether it be possible for any society to exist which can be more dangerous to the peace and well-being of the community that receives it into its bosom? To allege, that this spirit has been modified by time and circumstance, is to foist a hollow pretext upon vulgar credulity, which one single fact shall abundantly expose. It is scarcely a twelvemonth since Rootham, who is currently said to have been a Protestant in earlier years, was elected general-superior of this order: and what was the first public act of his accession to its sovereignty? On the 14th of April, 1829, he promulgated an edict, commanding his minions "to make a return of all *heretics*, and of *all* individuals, *suspected even of heresy*, and prohibit the holding communion with *Jews*, or the eating

* At this time (1829) the Jesuits possessed 1538 colleges, and the avowed brethren of their order were in number 22,500.

† Few readers will suspect how many of this fraternity live, and move, and have their reprobate being, at our own doors. The analysis of a Parliamentary Return, in which they occupy the vantage ground, is therefore submitted for the Christian's investigation at the close of this article.

with them, or the maintaining or educating of their children!" For our own parts, until proof be adduced of the degree and quality of the reform which these, our times of change, have introduced into the animus of Jesuitism, we shall obstinately hold faith with its own soldiers, and class its institutes with the laws of the Medes and Persians.

Before we quit the subject, however, we must be allowed to advert to a discovery, in the importance of which both friend and foe are equally interested. It is well known, that the "*monita secreta*," or "secret instructions for the Jesuits," have, until this moment, been universally rejected, as a satire of the basest order on their society, whose members have not failed in every diligent endeavour outwardly to repudiate them. And with good reason, seeing the machiavelic genius which presides over every line in this detestable code, and of which we must here content ourselves with quoting a specimen or two by way of illustration. In domestic affairs, for instance, care is recommended "to remove such servants particularly as do not keep a good understanding with the society; but let this be done, little by little; and when we have succeeded in working them out, let such be recommended as already are, or willingly would become, our creatures; *thus shall we dive into every secret, and participate in every affair transacted in the family.*" And again,—“Should there be an only son, let no means be omitted to bring him over to the society, and *free him from all fear of his parents*; let him be persuaded that it is a call from above, and shewn how acceptable a sacrifice it would be to God (!!!) should he *desert his parents without their knowledge or consent.*" And when the sufferer is stretched on the bed of sickness, what is the conduct enjoined to the ghostly visitor? “At *this time it may be advisable to move him by apprehensions of hell, or at least of purgatory*; and to tell him, that, as fire is quenched by water, so sin is extinguished by acts of charity; and that alms can never be so well bestowed as for the nourishment and support of those who by their calling *profess a desire to promote the salvation of their neighbour.*”

No wonder, that the adherents of a society thus nurtured to pursue the most atrocious of careers, should have evinced, at all times, the most extraordinary anxiety to have these instructions accepted as spurious and calumnious. And so they have universally been regarded. “But here” (we use the very words of a Catholic writer*) “are facts which dissipate all uncertainty on this point. At the suppression of the order in the Low Countries, in 1773, there were found in one of its houses, the college of Ruremonde, (for in every other spot they were carefully destroyed at the first intelligence of the bull fulminated by Clement the Fourteenth,) documents of a most important and confidential nature; such as the correspondence between the general and the provincial fathers, and those directions with which they alone could be made acquainted. *Among these papers were the Monita Secreta.* A translation of them was made by order of the government, under the care of de Berg, the deputy attorney-general of Brabant; it is extant among the archives of the kingdom, and I dare assure the reader that it does not differ, in any essential respect, from that which has been published.” S.

* “*Analectes Beligiques*,” par Gachard, deputy-conservator of the National Archives at Brussels. No. 1, for February, 1830.

*Abstract of Return of Members of Religious Orders; laid before the
House of Commons, 14th June, 1830.*

ENGLAND & WALES.											
	Jesuits.	Cister- cians.	Franci- scans.	Bene- dictines.	Domini- cans.	Carmel- ites.	Ord. of Prebend- aries.	Brethren St. Pa- trick.	Augusti- nians.	Capu- cines.	Trinity, &c.
1 Cumberland	—	—	—	1	—	—	—	—	—	—	—
2 Dorset	1	1	—	—	—	—	—	—	—	—	—
3 Durham	—	—	—	1	—	—	—	—	—	—	—
4 Essex	2	—	1	—	—	—	—	—	—	—	—
5 Gloucester	—	—	—	1	—	—	—	—	—	—	—
6 Hants	2	—	—	—	—	—	—	—	—	—	—
7 Hereford	1	—	—	—	—	—	—	—	—	—	—
8 Kent	—	—	—	1	—	—	—	—	—	—	—
9 Lancaster	92	—	1	20	—	—	—	—	—	—	—
10 Leicester	—	—	—	—	3	—	—	—	—	—	—
11 Lincoln	2	—	—	—	—	1	—	—	—	—	—
12 Middlesex	5	—	—	—	—	—	—	—	—	—	—
13 Monmouth	1	—	—	—	—	—	—	—	—	—	—
14 Northumberland ..	1	—	—	4	1	—	—	—	—	—	—
15 Norwich	1	—	—	—	—	—	—	—	—	—	—
16 Oxford	1	—	—	—	—	—	—	—	—	—	—
17 Salop	—	—	—	1	—	—	—	—	—	—	—
18 Somerset	1	—	1	17	—	—	—	—	—	—	—
19 Stafford	—	—	2	—	—	—	—	—	—	—	—
20 Suffolk	1	—	—	—	—	—	—	—	—	—	—
21 Surrey	—	—	—	—	1	—	—	—	—	—	—
22 Warwick	—	—	—	1	—	—	—	—	—	—	—
23 Wilts	1	—	—	—	—	—	—	—	—	—	—
24 Worcester	2	—	—	1	—	—	—	—	—	—	—
25 Yorkshire	3	—	—	5	2	—	—	—	—	—	—
26 Wales (Flint)	1	—	—	—	—	—	—	—	—	—	—
Total in 25 Counties of England, and 1 in Wales	118	1	5	53	7	1	—	—	—	—	—
IRELAND.											
27 Carlow	—	—	—	—	—	—	1	9	—	—	—
28 Clare	—	—	—	—	—	—	—	—	—	—	—
29 Cork (County)	—	—	—	—	—	—	—	—	5	—	—
30 Cork (City)	—	—	2	—	—	—	7	—	—	—	—
31 Dublin (County) ..	2	—	2	—	1	47	—	—	—	—	—
32 Dublin (City)	1	—	8	—	10	11	—	—	10	1	—
33 Drogheda	—	—	2	—	2	—	—	—	2	—	—
34 Galway	—	—	—	—	3	8	—	—	—	—	—
35 Kildare	45	—	—	—	3	1	—	—	—	—	—
36 Kilkenny	—	—	1	—	2	—	2	—	4	1	—
37 King's County	10	—	13	—	—	—	—	—	—	—	—
38 Limerick	—	—	2	—	4	—	—	—	4	—	—
39 Mayo	—	—	—	—	4	1	—	—	1	—	—
40 Roscommon	—	—	—	—	3	—	—	—	1	—	—
41 Sligo	—	—	—	—	2	—	—	—	1	—	—
42 Tipperary	—	—	2	—	1	—	—	—	1	—	—
43 Tyrone	—	—	—	—	1	—	—	—	—	—	—
44 Waterford	—	—	2	—	1	—	—	—	1	—	—
45 West Meath	—	—	2	—	—	—	1	—	—	—	—
46 Wexford	—	—	6	—	—	—	—	—	4	—	—
47 Wicklow	—	—	—	—	—	1	—	—	—	—	—
Total in 18 Counties of Ireland	58	0	42	—	37	69	11	9	34	2	11
Grand Total	176	1	47	53	44	70	11	9	34	2	11

Independently of the preceding "members of religious orders," who have come forward to register themselves under the act 10 Geo. IV. c. 7, there is a class of laymen, who evidently profess their vows to be "monastic or religious," by seeking to be registered; these are the "*brothers of the Christian schools*," of whom there are in Lancaster 6, and Middlesex 9; in Clare 4, Cork 8, Dublin 16, Limerick 4, Tipperary 6, and Waterford 8: forming a total of 55.

We had always considered the sisters of monastic communities to be "members of religious orders" under the Papal dispensations; but either they have seen fit to rely upon the mercy of the ruling powers in England, or else they do not account themselves to come within the meaning of the act. If otherwise, they have failed to comply with it.

With respect to the return before us, we will simply ask the reader, what is his opinion of a Protestant government which has permitted the existence, in this Protestant land, of 176 members of an association, whose object has been shewn, by the anathemas of their own church and princes, as well as the text book of their community, to be destructive of domestic peace and virtue, and subversive of social order and public morals? We refer him to the able tract, "*The Expiring Viper*," which was appended to our number for March, 1829, and should be reprinted, for a further exposure of these artful men.*

THE LONDON UNIVERSITY AND ITS CHARTER.

To the Right Honourable Earl Grey, First Lord of the Treasury, &c. &c.

MY LORD,—Having been, from the first moment I could comprehend the meaning of the term *statesman*, an attentive observer of your Lordship's public life, and, though rarely coinciding with your Lordship's opinion on public matters, or views of national policy, yet, nevertheless, observing with great respect and admiration the high integrity, the manly consistency, the open and noble line of conduct which have marked your Lordship's political career, your Lordship will readily believe that, in thus venturing to obtrude my opinion through the medium of the public press, I am actuated by no feeling inconsistent with that esteem with which all men who have any sense of religion or honour regard conscientious and veracious dealing, whether in political opponent or ally. I address your Lordship as a man of religious impressions, patriotic wishes, and most responsible station; as a man rather regarding the authority of an argument than that of its propounder; and with whom even myself will be sure of a favourable consideration, if I succeed in making out a case deserving deliberate reflection.

This premised, I would most respectfully call your Lordship's attention to the endeavour which the Council of the London University are now making to obtain from government a formal recognition of their incongruous and mischievous establishment. Such, I will

* We are informed, and that upon no slight authority, that a society of Jesuits is forming, or formed, very near to the metropolis; will any of our readers tell us the precise spot?

call it ; for such, before I repose my pen, I shall endeavour to demonstrate it. I think it of little comparative consequence how far the recognition goes. At present it is only a private company, trading in education ; give it the form of an incorporation, and its influence is incalculably magnified—

*Parva quidem primò ; mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.*

It is surely, therefore, I would respectfully represent, a case demanding the most mature consideration, whether his Majesty shall be recommended to take a step in so influential an affair.

The London University (as it is called) was the first spectacle in England of an establishment professing to embrace the education of youth to the exclusion of religion. The legislature has, for some time, recognized the College of Maynooth ; but here Christianity was still taught, however overlaid with fraud, sophistry, and superstition. To your Lordship, a churchman, I might reasonably urge the inconsistency of expending the public money in the furtherance of dissenting objects of any kind, and the natural distrust with which an Established Church would view a ministry thus disregarding of her interests reposed in them ; but, not being too abundantly provided with leisure at present, I will prefer to stand only on a more elevated ground—the general ground of religion. I would even scarcely rest the question on Christianity. I insist on the political danger of any establishment for purposes of education, where the recognition of a Superior Power, and of his moral relation to mankind, is not *supreme* ; of course I insist more emphatically on the duty of a government utterly to discountenance all modes of instruction which exclude such subjects, and leave the human mind in utter ignorance that there exists a God. Some governments have disavowed all interference with religion, as such ; but no government has declined to interfere with *MORALS*. The morality of a people is, indeed, a primary object of good government. “The good of the governed,” so often stated to be the “end of all government,” is only compatible with a sense of moral obligation. Take this away, and you take away not only happiness, but order, which is the very essence of civil society. You cannot exterminate, you cannot decimate : when immorality is the law of the heart, it will be in vain to talk of the law of the land. Nay, the laws themselves must be relaxed in obedience to the law which makes them, and at whose bidding they fluctuate, *THE LAW OF PUBLIC OPINION*. Vice will triumph unrestrained—the few remaining outworks of social order will be speedily carried—and the body politic dismembered altogether.

Now, my Lord, however tender legislators may have commonly felt of interfering with men's religion, they have rarely forgotten its connexion with *MORALS*. The French National Assembly *did* forget it ; the consequences we know. They severed the bond of religion from morality, and sent men for instruction to their “*Reason*,” who laid them in adoration at the feet of a prostitute, and made France one great *Aceldama*. Even allowing, for argument sake, that laws would stand where opinion did not, experience shews that penalties, however severe, have a very disproportionate influence to

what might be expected. In the case of the Christian, the love of his God and Saviour "constrains" him with an operation to which human laws are as the gossamer to the sheet-anchor cable. But, under any circumstances, the fear of an all-seeing, all-powerful, all-avenging God,—the dread of his vengeance, the hope of his favour,—the joys and sorrows of the invisible world, are motives with which the mere enactments of a legislature will utterly shrink from comparison. Engage these on the side of legislation, and you engage every thing. "Submit yourselves to every ordinance of man," is a hard lesson to the multitude, till it is added, "for the Lord's sake;" and this, when a God is feared, is conclusive.

I hope, therefore, my Lord, I do not assume too much, when I say it is the duty of every legislator, whether in England, where there is a recognised provision for the religious wants of the people, or in America, where there is none; whether he be himself impressed with religious considerations, or whether he only regards morality as an indispensable conservative of society, to enlist on his side the considerations of an unseen world. In this, concurred *all the langivers of antiquity*, whatever might be their own private sentiments. To the same end conspires the *universal practice of modern legislation*, with the exception above noted. Can a consent of men, of nations, so remote, so different, so distinct in cast of thought and social habits, be an unworthy consideration? Should an exception, so remarkable in itself and its effects, be forbidden to read its lesson of experience?

Now, it will be readily admitted by all who allow morality to be of any importance to a people, (that is, by all men capable of forming an idea of what government is,) that the moral education of a people is a subject of deepest importance. Hence (if what I have said concerning religious influence be true,) it will necessarily follow that religious education must be equally important in the eyes of the political philosopher. Any education, defective in this respect, must naturally excite his jealous suspicions. "Knowledge is power;" under moral and religious restraint, it is power for good—it imitates the perfections of the God of knowledge, and sheds blessings lavishly around: unrestrained, it gives men the advantages of demons; it "puffeth up" with conceit and impatience of discipline; it becomes an instrument of terror and ruin. Like the power of the steam-engine, well ordered, its benefits are incalculable; unmoderated, it accumulates destruction and dismay.

I know it will be said that the London University does not reprobate religion, though it does not encourage it; and that the public documents of the council recognize its importance. This is, indeed, one of its incongruities. They call religion an object "of paramount importance;"* a "great and primary object of education;"* and with these concessions they leave it wholly unprovided for!!! The students of the London University may receive religious instruction in their several homes, or they may not; that is not the question. The real and sole question is, can an *institution*, affording knowledge and excluding religion, be *safely* intrusted with the influence of royal

* Statement of the Council.

sanction?—Safely for morals, safely for happiness, safely for the *existence* of the political fabric, or of any civil constitution whatever?

I will suppose for a moment (although I scarcely can,) that every parent who sends his child to the London University, is himself religious, though all may be of different communions. By religious, I mean sincere and practical in the views he has embraced. I will also suppose that these views are favourable to morality. This is clearly the most favourable conceivable situation, such as can with difficulty be imagined *ever* to occur; such as *cannot* be imagined in a succession of generations. Yet, if this supposition be not taken, what is to become of those students whose parents form the exception?—"the great and primary object of education" is with them unanswered. But be it otherwise. What will these youths conclude from the total absence of religious instruction?—from the proscription of the Bible itself?—What, but that Christianity, nay, even that Judaism is a matter of uncertainty?—That religion is too doubtful a matter to justify the loss of valuable time in the investigation of revealed truth? Here human corruption will step in, and the wishes of the heart second the thoughts of the understanding. And what but miracle shall prevail against such fearful odds? It is said that young men at the Hospitals and Inns of Courts are of all religions, but that surgeons and lawyers do not hence conclude that religion is uncertain. But these institutions would be transgressing their province if they were to teach theology. They exist for other purposes. What, however, is the meaning of an *University*? A place of universal knowledge! The exclusion from such a place of "the great and primary object of education" is a very different matter.

I will not weary your Lordship further. I will only add, that if the sanction of government, towards the London University, be really impolitic, its impolicy will not be confined to the metropolitan youth, extensive as would be even that restriction. Already Bristol has erected a College on similar principles; and no doubt many great towns in England will follow this example. On what ground of justice charters could be denied to the provincial branches, I cannot comprehend. And when the step is once taken, when infidelity, and consequent laxity of moral principle overflow the land, how shall we resist? The disposition to resist will be as inconsiderable as the power. The contagion will have seized all classes—and the consequences are fearful beyond human calculation. That you, my Lord, may not, by advising the measure which the London University recommend, become responsible for all this guilt and misery, is the hope and prayer of millions, who, in liberality of education, desire of extending knowledge, catholicity of charity, sincerity of conviction, and honesty of judgment, yield not to those who arrogate in themselves a monopoly of those qualities. And, however your Lordship may act, I feel that no offence will be taken by an honest mind at a statement of faithful and conscientious belief, by one who has reflected on, and studied the subject, however obscure his name, however imperfect his abilities.

I have the honour to remain, my Lord, with every renewed expression of respect, your Lordship's most obedient servant,

THEOSEBES.

SOCIETY OF FRIENDS OF THE HEBREW NATION.

WE have authority to state, that the above Society having broken their faith in some important particulars with the Bishop of London, his Lordship has relinquished all connexion with it.

ON CELEBRATING THE LORD'S SUPPER UPON GOOD FRIDAY.

MR. EDITOR,—The order appointed by our Church for the spiritual edification of her members, being admirably adapted to make them "wise unto salvation;" it must be the anxious desire of all who hold sincere communion with her, that her appointment should be carefully observed, and its spirit faithfully upheld. Indeed, in strictness, any deviation from it must be considered an imputation upon her wisdom and charity, and an undue exaltation of our own.

These remarks have been induced, by a practice which I find prevailing in some parishes, of celebrating the Sacrament of the Lord's Supper on Good Friday—a practice which appears to me to be contrary to the plain sense and meaning of that day's solemn commemoration, as well as to the custom of the primitive Church, and the obvious intention of our own. And if so, it is one which, I think it will readily be conceded to me, ought henceforth to be abandoned.

I need hardly premise that the event which we commemorate, is no other than the voluntary sacrifice of the Son of God upon the cross, as an atonement for the sins of mankind. Now, when we consider the lost and desperate condition of men, which made such a sacrifice necessary for the vindication of the divine justice, we cannot fail to be filled with humility and abasement of soul; to "be afflicted, and mourn, and weep" for our sinfulness, and to exercise ourselves in penitence and prayer. The bare reflection that this stupendous act of mercy was performed on our behalf, would at all times excite such feelings in the bosom of a truly religious man. But when a day is set apart for the peculiar contemplation of that important fact, and all its concomitant circumstances, this must needs be the temper of mind in which we should dwell upon it, if we desire that any practical benefit to our souls should arise out of such an appointment.

This opinion is confirmed by the well-known practice of the primitive Church; in which the anniversary of our Lord's Passion was observed as a day of strict fasting, and humiliation, and penitence, and with as much devout solemnity as the day of Expiation was by the Jews. Not only so; it was thought necessary that the minds of the faithful should be prepared for the solemn duties of that day, by previous reflection upon their lives and conduct, by confession of sins, and resolutions of amendment; by fasting, and praying, and watching. All which we find to have been exercised for a period of forty days prior to Easter, although more generally, and to a much greater degree, during the Passion week; continuing their fasting up to the morning of Easter-day.

With this agrees the order of our Church for the observance of Good Friday. All the services of that day, the Psalms, Lessons, Collects, Epistles, and Gospel, bring into review the mental and bodily agonies endured by our merciful Redeemer; the malicious persecution of him by the Jews; the lost condition of human nature, and the necessity and value of his death; together with every other truth connected with the offering up of the all-atoning sacrifice, which may lead us to *afflict our souls*, and humble ourselves before God in penitence, and fasting, and prayer.

If, then, this be the design of our Church in setting apart Good Friday for our particular observance, and recognizing it as her *closest fast*; by what possible pretence can the practice of celebrating the Supper of the Lord on that day be justified? It is turning a *fast* into a *feast*. It is mingling joy with grief; exultation with penitence;—"strengthening and refreshing our souls," at the very time that we are met together, by the express appointment of the Church, for the purpose of afflicting and abasing them!—regaling them with a heavenly banquet, when we should be abstaining from all spiritual comfort, because of the iniquities for which Christ, our Paschal Lamb, was slain;—feeding on that body, which we should be contemplating as broken and dying on the accursed tree, and drinking the blood, which we should behold as flowing forth for our transgressions. It is as if we were impatient of our grief, and regardless of his dying agonies. One might imagine him to address a congregation so occupied, in the pathetic expostulation of the prophet:—"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me, in the day of his fierce anger."*

Surely our place on this occasion is, with the devout women—at the foot of the cross—watching at the sepulchre—*patiently* waiting for the return of that day, on which was fulfilled his own declaration to his disciples, that he should rise again. Then, indeed, we may exercise our joy; and sorrow and grief may be done away. But not till then. For had Christ not risen, we should be yet in our sins; our faith and preaching would be vain; and those that have fallen asleep in Jesus would have perished.

Let not, then, our joy or our grief be misplaced. Neither let us pervert the order of the Church, (which has designed that all her members should be similarly engaged,) occasioning some to rejoice, while others are weeping and lamenting; but let us follow her appointment, and the custom of the primitive Church; and say with Dionysius, Bishop of Alexandria, *This, indeed, will be agreed by all, that we ought to begin our festal joy after our Saviour's resurrection; humbling ourselves with fasting till that time comes.*†

CLER.-CANTUAR.

* Lam. i. 12.

† Cited in "A Discourse Concerning Lent," attributed to Bishop Hooper:—Τὸ μὲν γὰρ, ὅτι μετὰ τὸν τῆς Ἀναστάσεως τοῦ Κυρίου ἡμῶν καιρὸν, χρὴ τῆς ἑορτῆς καὶ τῆς εὐφροσύνης ἀρχεσθαι, μέχρις ἐκείνου τῆς ψυχᾶς ταῖς νηστεαῖς ταπεινούντας ὑπὸ πάντων ὁμοίως ὁμολογηθήσεται.

THEOLOGICAL STUDIES.

No. XIX.—REV. H. THOMPSON'S LIST.*

[*] Shews that the Book is added by the Author to the Lists from whence this was compiled.

The Books marked thus [†] form in themselves a Theological Library.

I. INTRODUCTION TO THE SCRIPTURES AND THEOLOGY IN GENERAL.

- *Bp. Marsh's Lect. on the Criticism and Interpretation of the Bible.
 Hottinger's Thesaurus Philologicus.
 Leusden's Philologi Hebræus Hebræo-mixtus, et Hebræogræcus.
 Van Til's Opus Analyticum.
 Carpzovii Introductio ad Libros Canonicos Veteris Testamenti.
 Pritii Introductio ad lectionem Novi Testamenti (1764).
 Semleri apparatus ad Veteris et Novi Testamenti interpretationem.
 †Ernesti Institutio interpretis Novi Testamenti.
 Du Pin's Prolegomena.
 Lamy's Apparatus Biblicus.
 Calmet's Prolegomena.
 L'Enfant's Preface.
 Collyer's Sacred Interpreter.
 †Michaelis's Introduction to the New Testament, translated by Bp. Marsh.
 Owen on the Four Gospels.
 †Bp. Percy's Key to the New Test.
 †Bp. Gray's Key to the Old Test.
 Harwood's Introduction to the Study and Knowledge of the New Test.
- †Bp. Tomline's Elements of Christian Theology.
 Cook's Inquiry into the Books of the New Testament.
 Simon's Critical Histories & Inquiries.
 Eichhorn's Introd. to the Old Test.
 Hug's Introd. to the New Test., translated by the Rev. Dr. Wait.
 Gerard's Institutes of Biblical Criticism.
 †Horne's Introduction to the Critical Study of the Scriptures.
 Jahn's Introductio.
 Robinson's Theological Dictionary.
 Dr. Wooton's Thoughts on Studying Divinity.
 Dr. Owen's Directions for Young Students in Divinity.
 Bennett's Directions for studying a body of Divinity.
 Lewis's History of Translations.
 Lowth's Directions for the profitable Reading of Scripture.
 †Mill's Prolegomena to the New Test.
 †Wetstein's Prolegomena.
 †Walton's Prolegomena.

II. BIBLICAL CRITICISM.

- †Biblia Hebraica per Kennicott.
 ————— Leusden.
 ————— Hooght.
 †Dr. Blayney's Samaritan Pentateuch.
 †Kennicott's State of the Hebrew Text.
 †Biblia Polyglotta, per Walton, et Castelli Lexicon.
 †Septuagint with Apocrypha — The Second Book of Esdras in Latin.
 †N. Testamentum, Græcè Griesbachii.
 —————, Millii.
 —————, Wetstenii.
 †Dr. Valpy's Greek Testament, with English Notes.
 †Townsend's English Bible.
 †Concordantia Hebraica Buxtorfii.
 ————— Calassii.
- Michaelis's Supplementa ad Lexica Hebraica.
 †Parkhurst's Hebrew Lexicon.
 Buxtorf's Hebrew Lexicon.
 Gesenius's Hebrew Lexicon.
 Schröder's Hebrew Grammar.
 †Lee's ditto.
 †Schleusner's Lexicons of the LXX. and New Testament.
 Parkhurst's Lexicon of the New Testament, emended by the MM. Rose.
 †Schmidii Concordantia Græca.
 Wells's Geography of the New Test.
 Bp. Cosins' Canon of the Holy Scriptures.
 †Jones's Canon of the Scriptures.
 Richardson's Canon of the New Test.

* A list nearly similar to this is to be found in *Pastoralia*—a work which we strongly recommended to our clerical friends in our Number for May, 1830. With the above we have been favoured, accompanied with the author's own improvements, and we regret that our contracted space only allows us to give a part of it in the present Number.

†Paley's *Horæ Paulinæ*.
 Blunt on the Veracity of the Pentateuch.
 †Critici Sacri.
 Leigh's *Critica Sacra*.
 †Hexaplorum Origenis quæ supersunt.
 Tychsen's *Tentamen de variis codicum Hebraicorum generibus*.

Hody de *Bibliorum textibus originalibus*, &c.
 Owen's *Inquiry into, and History of, the LXX Version*.
 Lowth de *Sacrâ Poësi Hebræorum*.
 Bp. Middleton, Granville Sharp, and Dr. Wordsworth, on the Greek Article.

III. BIBLICAL INTERPRETATION.

The Christian Knowledge Society's Family Bible.
 †Pole's *Synopsis*.
 †Hammond on the New Testament.
 Elsley and Slade's *Annotations*.
 Woodhouse on the Revelation.
 Wolfius in *Novum Testamentum*.
 Macknight's *Harmony of the Gospels*.
 †Le Clerc in *Vetus et Nov. Testamentum cum Harmonia Evangelica*.
 †Bishop Patrick and Lowth on the Old Testament.
 Whitby on the New Testament.
 Trollope's *Analecta Theologica*.
 Arnold's *Commentaries*.
 Doddridge's *Family Expositor*.
 Burkitt's *Expositor*.
 Graves's *Lectures on the Pentateuch*.
 Pyle on the same.
 Bp. Kidder on the same.
 Peters on Job.
 Vitringa in *Isaïam*.
 Bp. Lowth on *Isaiah*.
 Blayney's *Translation of Jeremiah, Lamentations and Zechariah*.

Abp. Newcome's improved Version of Ezekiel and the Minor Prophets.
 Bp. Newton on the Prophecies.
 Bp. Hurd on ditto.
 Biscoe's *Lectures on the Acts*.
 *Terrot's *Epistle to the Romans*.
 Locke on the Epistles of St. Paul.
 †Macknight's *Transl. of the Epistles*.
 Fell on the Epistles.
 Bp. Sumner's *Apostolical Preaching*.
 Pyle on the Epistles and Revelation.
 Lavington (Bp.) on the Types.
 Wogan on the First Lessons.
 Bp. Hall's *Hard Texts*.
 Allix's *Reflections on the O. & N. T.*
 Crutwell's *Concordance of Parallels*, collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Italian, English, and other Languages, with the authorities of each.
 †Locke and Dodd's *Common-place Book to the Bible*.
 Strutt's *Common-place Book to the Bible*.

IV. AUTHENTICITY AND CREDIBILITY OF THE BIBLE.

†Lardner's *Credibility of the Gospel History*.
 Less on the Authenticity, uncorrupted Preservation, and Credibility of the New Test., Englished by Kingdon.
 Dr. Waterland's *Scripture Vindicated*, in three parts.
 Mather's *Vindication of the Holy Scriptures*.
 Wettenhall's (Bishop of Cork) *Scripture Authentic and Faith certain*.

Edward's *Discourse on the Authority, Style, and Perfection, of the Books of the Old and New Testament*.
 Campbell's *Authenticity of the Gospel History justified*.
 Chandler's (Samuel) *Vindication of the Antiquity and Authority of Daniel's Prophecies, and their application to Jesus Christ*.
 Jones's (Jeremiah) *Vindication of St. Matthew's Gospel, against Whiston*.

V. EVIDENCES OF RELIGION.

†Paley's *Natural Theology*.
 Bp. Wilkins on *Natural Religion*.
 Bp. Cumberland de *Legibus Naturæ*.
 Derham's *Physico-Theology*.
 †Bp. Butler's *Analogy*.
 Clarke's *Evidences of Natural and Revealed Religion*.
 Wollaston on *Natural Religion*.

Bp. Warburton's *Principles of Natural and Revealed Religion, in a Course of Sermons*.
 ——— View of Bolingbroke's Philosophy.
 † ——— Divine Legation of Moses.
 Bp. Stillingfleet's *Origines Sacræ*.

Bentley's Phileleutherus Lipsiensis.
Skelton's Deism revealed.

Bp. Gibson's Pastoral Letters.

†Leland's View of Deistical Writers.

†Leslie's Short and Easy Method with the Deists.

†Leslie's Short Method with the Jews.

Limborchi Collatio cum erudito Judæo.

Leslie's Dissert. on Private Judgment.

†Grotius de Veritate Christianæ Religionis.

†Paley's Evidences of Christianity.

*†Soame Jenyns's ditto.

Doddridge's ditto.

*Chalmers's ditto.

*Rev. Daniel Wilson's Evidences of Christianity.

Leland on Christian Revelation.

Beattie's Evidences.

Addison's ditto.

Bp. Berkeley's Alciphron, or, Apology for the Christian Religion.

Watson's Apology for the Bible.

Jenkins's Reasonableness of Christianity.

Stillingfleet's Letter to a Deist, in answer to the Objections against the Truth and Authority of the Script.

Bp. Douglas's Criterion of Miracles.

Bp. Smallbrooke's Vindication of our Saviour's Miracles.

Campbell's Dissertation on Miracles.

Church's Vindication of the Miraculous Powers which subsisted in the Three first Centuries of the Christian Church, in Answer to Dr. Middleton's Free Enquiry.

Dodwell's Answer to Middleton on the Miracles.

Jenkins's Examination of Dodwell's Answer to Middleton on the Miracles.

†Sherlock's Trial of the Witnesses of the Resurrection of Jesus.

†West on the Resurrection.

†Ld. Lyttleton on St. Paul's Conversion.

Dr. Nicholls's Conference with a Theist.

A Defence of Natural and Revealed Religion, being the Substance of the Boyle Lectures on the subject, from 1692 to 1732, by G. Burnet.

VI. INSPIRATION OF THE BIBLE.

Clarke's (Samuel) Divine Authority of the Scriptures.

Horbery (Dr.) on Inspiration, (see his Sermons).

Lowth on Inspiration.

Dick on ditto.

Leland's (John) Divine Authority of the Old and New Testament.

(To be continued.)

ANTI-SLAVERY REPORTER.

In the number of this periodical for October, 1830, p. 422, is the following statement:—

"I visited the colonial school, under the patronage of the Bishop and a Committee of *chief persons* of the island: I was most disappointed to find, upon close inquiry, that these children, with the exception of perhaps three or four, were *exclusively* the children of *free* people of colour."

Who the gentleman of "*highest credit*" is that has made this statement we are not informed; but when he is publicly charged with the grossest misrepresentation, and documentary evidence to that effect is produced, the Editor will possibly feel himself called upon either to produce his witness, or, for his own credit's sake, if from no better motive, to publish a retraction.

The documentary evidence is as follows, and it was sent for December 9th, 1830, the very day on which the above number of the Reporter reached Barbados, which happening to be a showery day, the children in attendance were much fewer than usual. There being six schools in Bridge Town, certificates were required from each, and their purport is as follows; but the schools referred to in the passage in question, are, the two first, superintended entirely, in both boys

and girls' department, not by "chief persons of the island," but by persons of colour, with the exception, in the committee of the girls' department, of the ladies of the Bishop, the Archdeacon, the Principal of Codrington College, and another lady.

ST. MARY'S (COLONIAL) BOYS' SCHOOL.

Free.... 90. Slaves.... 94. Total number in the School.... 184.
Number present on this day, December 9th, 1830.... 100.

Instruction—Reading, Writing, Arithmetic.

(Certified by)

CHARLES PHIPPS, *Master*.

[The School alluded to in the Reporter.]

School Committee.

Mr. Richard Beck.
Mr. B. W. Massiah.
Mr. J. Horseham.
Mr. G. T. Doldron.
Mr. Jacob Rogers.
Mr. Joseph Thorne.
Mr. Nathaniel Alsop.
Mr. J. M. Wentworth.

Mr. John Wilson.
Mr. Thomas Harris, Sen.
Mr. Ed. J. Wilson.
Mr. H. M. Lynch.
Mr. Isaac Cawalls.
Mr. Thos. J. Cummins, *Sec.*
Mr. Jos. Shurland.

Mr. Francis Wood.
Mr. Anthony Barclay.
Mr. William S. Wilkey.
Mr. London Bourne.
Mr. Jos. Kennedy, *Treas.*
Mr. Edward J. Chaderton.
Mr. James Jessamy Ince.
Mr. C. Phipps, *Assis. Sec.*

(All coloured persons.)

ST. MARY'S (COLONIAL) GIRLS' SCHOOL.

Free.... 41. Slaves.... 73. Total number in the School.... 114.
Number present on this day, December 9th, 1830.... 60.

Instruction—Reading, Writing, Arithmetic, and Needlework.

(Certified by)

ELIZABETH A. KNIGHT, *Mistress*.

School Committee.

President—Mrs. Montefiore.

Secretary—Miss Cruden.

*Mrs. Coleridge.
*Mrs. Pinder.
*Mrs. Eliot.
*Miss Gibbons.
Mrs. Cummins.
Mrs. Brathwaite.

Mrs. Chaderton.
Mrs. Shurland.
Mrs. J. Collymore.
Mrs. Massiah.
Mrs. Edey.
Mrs. Maloney.
Mrs. Phipps.

Miss Ware.
Miss Lynch.
Miss Granger.
Miss Martindale.
Miss Richards.
Miss Belinfante.

(All coloured but those marked with *.)

ST. PAUL'S BOYS' SCHOOL.

Free.... 48. Slaves.... 72. Total number in the School.... 120.
Number present on this day, December 9th, 1830.... 86.

Instruction—Reading, Writing, Arithmetic.

(Certified by)

THOMAS ROWE, *Master*.

ST. PAUL'S GIRLS' SCHOOL.

Free.... 45. Slaves.... 49. Total number in the School.... 94.
Number present on this day, December 9th, 1830.... 46.

Instruction—Reading, Writing, Arithmetic, and Needlework

(Certified by)

SUSANNA C. KNIGHT, *Mistress*.

BOYS' CENTRAL SCHOOL.

Number in the School.... 129, all white.

Number present this day, December 9th, 1830.... 104.

Instruction—Reading, Writing, Arithmetic.(Certified by) T. R. REDWAR, *Master*.*School Committee.*Venerable Archdeacon Eliot, *Chairman*.

Rev. W. Garnett.	Rev. J. H. Pinder.	J. Barrow, Esq.
Rev. T. H. Orderson.	Rev. J. Packer.	D. Martindale, Esq.
Rev. J. F. Pilgrim.	Rev. B. T. Nurse.	G. Cummins, Esq.
Rev. W. M. Harte.	Rev. E. P. Smith.	J. P. Clarke, Esq.
Rev. W. Als.	Rev. J. Brathwaite.	H. Trotman, Esq.
Rev. W. L. Pinder.	Rev. G. P. Culpeper.	R. Deane, Esq.
Rev. G. F. Maynard.	Rev. W. M. Payne.	B. Ifill, Esq.
Rev. J. H. Gittens.	Rev. C. C. Cummins, } <i>Secs.</i>	A. Clinckett, Esq.
Rev. W. P. Hinds.	Rev. T. R. Redovar, }	F. Clarke, Esq.
Rev. H. Parkinson.	Hon. Renn. Hamden.	R. Hendy, Esq.
Rev. J. G. Lewis.	J. D. Maycock, Esq. M. D.	J. Millard, Esq.
Rev. R. F. King, <i>Treas.</i>	M. Coulthurst, Esq.	W. Bovell, Esq.

GIRLS' CENTRAL SCHOOL.

Number in the School.... 65, all white.

Number present this day, December 9th, 1830.... 53.

Instruction—Reading, Writing, Arithmetic, and Needlework.(Certified by) MARY R. GRAYFOOT, *Mistress*.*School Committee.*

Mrs. Coleridge.	Mrs. J. D. Maycock.	Miss Gibbons.
Mrs. Eliot.	Mrs. J. H. Pinder.	Miss Grasett.
Mrs. Barrow.	Mrs. Wade.	Miss Garnett.
Mrs. King.		Miss Murray.

The same high authority from whom the above proceeds, authorises us to add, that other statements, in the same Number of the Reporter, are equally untrue or much exaggerated, or founded only on solitary cases; and puts the question which it deeply concerns the Editor of this lying journal to answer to himself, What good end can be answered by the fabrication of such falsehoods, which have no other effect than exasperating the colonists in the West Indies, and misleading the well-intentioned in the mother country?

COLLECTANEA.

WHETHER on the occasion of a birth, a marriage, or a decease, it is customary with our German neighbours, for the parties most nearly interested, to announce the occurrence in some local newspaper. This announcement is frequently expressed with much feeling, which we shall instance by the subjoined extract from a recent number of the *Nuremberg Correspondent*:—

That no happiness on earth is perfect, and that it is at the mercy of the next moment to annihilate our fairest hopes and joys, is a doom, which it has been my melancholy fate to experience in all its poignancy. The faithful and long-cherished companion of my days,—the loving and tender mother of my children,—Christina,—is no more!—Death hath stricken her, in the forty-third year of her life, with a sudden and unexpected dissolution during the past night; and in the

stead of that tranquil domestic happiness with which my roof was blessed, a dark and melancholy gloom hath entered it, which the hand of time can never entirely disperse.

I impart these sad tidings to my distant relatives and friends, entreating them not to deny me their tranquil participation in the feelings of desolation, which such a blow must inevitably bring with it.

CHR. VON MÜLLER.

Leupoldsdorf, the 18th of November, 1830.

Another announcement opens with the following effusion of love and resignation:—

This morning knelled that last and dreaded hour, in which, by the inscrutable behest of Almighty God, our excellent husband, father, and grand-father, Abraham Kohu, closed his inestimable life, under a total enfeebling of his physical powers, in the eighty-first year of his age. He was indefatigably active for the weal of his own house;—he was an upright, a faithful, an unswerving friend;—he was a Christian in every sense of the word;—and it is for this, that so many, who knew him best, unite their tears with ours over his departure hence.

This intimation is subscribed—"His surviving relatives."

With regard to *matrimonial* engagements, the announcement is made in a much more laconic style: it proceeds either from the parents, or the bride and bridegroom themselves. As thus:—"The betrothal of my daughter, Sarah, with Mr. B. M. Wolffenstein, is herewith intimated to our relatives and friends, 20th December, 1830." Signed, "N. A. Cohen."—Or, "We announce to our distant relations and friends, that our marriage took place at Curaçoa on the 22d of September last.—Curaçoa, 1st Oct. 1830." Signed, "G. I. Vollmer, and Frances Vollmer, late Fr. Ribas y Palacios."

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Hereford District Committee.

AT the Annual Meeting of the Hereford District Committee of this venerable Society, held a few days since in the Cathedral Library, it appeared that not less than 393 Bibles and Testaments, 515 Prayer Books and Psalters, and 3,000 Religious Tracts, had been distributed within the district since the year 1829.

Oxford District Committee.

FEB. 5.—This Committee held their Annual Meeting for auditing accounts, on Tuesday last, at which the Archdeacon, the Rev. Dr. Barnes, the Rev. Dr. Burton, the Rev. T. L. Cooke, and other members were present. After having voted different sums in aid of the objects of the Parent Society, and reported the names of several new Subscribers, the Rev. J. H. Newman,

(Fellow of Oriel College, and Vicar of St. Mary's,) was elected Joint Secretary in the room of the Rev. H. W. Buckley, who resigned. We are happy to state, that the Managers of the Committee have, as far as the present state of their funds enable them to do so, assisted by grants of books and money, the Ministers of some of the poorer parishes in the neighbourhood, in their endeavours to establish Parochial Lending Libraries, and to keep open Schools for the religious education of the children of the poor.

Ripon, Masham, and Aldbro' District Committee.

THE following is an abstract of the Report read by the Rev. James Charnock at the Second General Annual Meeting of the Members of the Ripon,

Masham, and Aldbro' District Committee of the Society for Promoting Christian Knowledge, held at the Chapter-house, Ripon Minster, on Tuesday the 25th of January, 1831:

"The Committee, in presenting an account of their proceedings for the second year, notice with gratitude and satisfaction the success which, by the blessing of God, has attended their labours in the District. The number of books sold at the depository since the last Annual Meeting is as follows: 161 Bibles, 191 Testaments, 411 Prayer Books, 1,390 bound Books, 4,300 Religious Tracts, besides a considerable number of School Cards—being a large and unprecedented increase over that of last year.—The Funds of the Committee bear a proportionate increase, and amount as follows: to the Parent Society,

25*l.* 4*s.*; District Society, 101*l.* 14*s.* 6*d.*; and the amount of books sold 218*l.* 5*s.* 7½*d.*, which has realized the most sanguine wishes of the friends of the Institution, and shown the growing influence of pure and orthodox Christianity around us."

It was moved and seconded, that the sum of 5*l.* be transmitted by the Treasurer to the Parent Society in London, as a token of gratitude from the district, that no infidel associations are formed within it, and in furtherance of the laudable designs of the Society to counteract the baneful influence of infidel and blasphemous publications, now unhappily circulated in various parts of the kingdom, with more than usual activity.

ROBERT POOLE, Jun. } Secretaries.
JAMES CHARNOCK, }

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Western Division of the Deanery of Newcastle upon Tyne.

THE Report is drawn up in a neat and Christian manner; and the objects and success of the two Societies are concisely and ably stated. The statement of the situation in which the Society for the Propagation of the Gospel is placed with regard to the Codrington estate, is put in a just point of view, and must convince every wise and honourable man that the Society is doing, to its utmost, its duty.

The following resolution was passed at the meeting of the subscribers, on the 20th December last:

"That in order to insure a more perfect union and co-operation in this district, the Clergy within the deanery of Newcastle upon Tyne, be requested to advocate, on suitable occasions, the cause of the Societies from their respective pulpits."

Sold at the Dépôt during the past year:—Bibles, 284; Testaments, 162; Prayer Books, 689; Tracts, 2,065.

The subscriptions and collections of the past year, for the S. P. C. K. amount to 295*l.* 9*s.* 10*d.*; of which 190*l.* 17*s.* 9*d.* have been remitted to the Parent Society. A balance of

59*l.* 11*s.* 4*d.* remains due to the Treasurer.

THE TREASURER'S ACCOUNT.

1830.	Dr.	£.	s.	d.
Aug.—To Cash, the amount of Subscriptions due November last		42	17	6
Sept. 12.—To Ditto, amount of Collections at St. Nicholas' and St. John's Churches, after Sermons by the Lord Bishop of Chester		42	5	6
		£85	3	0
1830.	Cr.	£.	s.	d.
Sept. 4.—By Cash remitted to the Parent Society		42	17	6
28.—By ditto, ditto		42	5	6
		£85	3	0

Rev. H. A. DODD, } Secretaries.
Rev. W. A. SHUTE, }
RALPH WALTERS, Esq. }

Canterbury Diocesan Committee.

SIR,—We send you the following sketch of the proceedings in this Diocese in aid of the Society, hoping that the information may be inter-

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esting to the readers of the Remembrancer, and that the results may afford encouragement to similar exertions elsewhere. We remain, Sir, your obedient servants,

JAMES HAMILTON, }
J. E. N. MOLESWORTH, } Secs.

From a conviction that the objects of the Society would receive warmer support, the more extensively they became known, the Canterbury Diocesan Committee determined upon holding a Public Meeting for the purpose of directing attention to the nature of the Society, and of inviting general co-operation. The meeting was accordingly held in the Guildhall, Canterbury, on the 18th of May, 1830, the mayor (E. Kingsford, Esq.) in the chair. It was numerously attended, and the collection at the doors amounted to 47*l.* 8*s.* 3*d.* The objects and necessities of the Society were brought prominently forward, and attracted the notice of many who had heretofore paid little or no attention to them. Fresh subscriptions and donations were subsequently added, to the amount of 40*l.* and upwards. Nor was the effect confined to the City of Canterbury—the impulse given was felt through the Diocese. The Rev. D. Glennie, of Sandgate, near Hythe, expressed his readiness to undertake the formation of a District Committee in that neighbourhood, and requested the co-operation of the Secretaries to unite it with the Diocesan Committee. A meeting was in consequence held at Hythe, on the 13th of September, and a Committee, called the Hythe, Folkestone, Sandgate, and Rumney Marsh District Committee, was formed, by the active and zealous exertions of which, a further sum of 49*l.* 4*s.* 2*d.* in

donations and annual subscriptions, has already been added to the funds of the Society.

A Public Meeting was also held at Margate, at which His Grace the Archbishop of Canterbury presided. The cause of the Society was pleaded with zeal and ability; and a further sum was collected at this meeting, amounting to 48*l.* 8*s.* 2*d.* So that, *in addition* to the ordinary contributions of this Diocese, which was before by no means inferior to other Dioceses in the scale of remittances to the Parent Society, a large sum has been raised by these efforts. And the whole remittance to the Parent Society for the year 1830, amounts to 319*l.* after deducting all expenses.

There is also reason to hope that yet further benefit will arise, as the Secretaries have received a communication from the Rev. P. Le Geyt, in the name of several of the Clergy of Maidstone and its vicinity, desiring that a Public Meeting of the Diocesan Committee may be held there in the early part of this year, an offer which has been thankfully embraced. His Grace the Archbishop has kindly undertaken to preside on the occasion. And it is now proposed to hold such annual meetings alternately at Maidstone and Canterbury, independently of such other local district meetings as may be held in aid of the Diocesan Committee.

Canterbury, Feb. 11th, 1831.

NATIONAL SOCIETY.—At the Monthly Meeting of the General Committee of the National Society on the 19th January, 1831, the Schools of *sixty-eight* places were received into union, and grants voted to the amount of 443*l.*

J. C. WIGRAM, Sec.

KING'S COLLEGE, LONDON.

The subjoined is a List of the Appointments which have been made by the Council up to the present time.

PROFESSOR of Mathematics	The Rev. T. G. HALL, A.M.
Natural and Experimental Philosophy	} The Rev. H. MOSELEY.
Natural History	
Political Economy	JAMES RENNIE, Esq. A.M.
English Law and Jurisprudence	N. W. SENIOR, Esq.
Chemistry	} J. J. PARK, Esq.
	J. F. DANIELL, Esq. F.R.S.

LECTURESHIP—Principles and Practice of }
Commerce } JOSEPH LOWE, Esq.

Medical Department.

PROFESSOR of Surgery JOSEPH H. GREEN, Esq. F.R.S.
Anatomy HERBERT MAYO, Esq. F.R.S.
Theory of Physic and }
Therapeutics } BISSET HAWKINS, Esq. M.D., *Censor*
to the College of Physicians.
Practice of Physic { FRANCIE HAWKINS, Esq. M.D., *Physician to the Middlesex Hospital.*
Midwifery R. FERGUSON, Esq. M.D.

The Lower Department, or School.

HEAD MASTER The Rev. JOHN R. MAJOR, A.M.

We understand that the College and School will be opened simultaneously in October next.

POLITICAL RETROSPECT.

DOMESTIC.—The most important business that has occupied the attention of parliament during the month which has just closed upon us, has been the regulation of the King's *Civil List*, and the new measures of finance, usually called the *Budget*. By a new arrangement of the former, all those items of expense, which immediately concern the personal expenditure and dignity of the Crown, are separated from all those other charges which have been hitherto included in it, as being under the direct control of the Government. The former civil list placed 970,000*l.* at his Majesty's disposal for these purposes. By the new plan 510,000*l.* is proposed to be voted for the royal expenditure, under the five following heads:—Privy Purse and allowance to her Majesty, 110,000*l.*; Salaries of the Officers of the Household, 130,300*l.*; Expenses of the Household, 171,300*l.*; Royal Bounties and Charities, 23,400*l.*; Pension List, 75,000*l.* The remainder, 460,000*l.*, is intended to be carried to the consolidated fund. By this arrangement a saving of 20,000*l.* annually is proposed to be effected.

The Budget stood briefly as follows:—

Income of 1830	£50,060,000
Deduct loss by taxes taken off 1830	2,910,000

Income left for 1831 .	47,150,000
Estimated expenditure of 1831	46,850,000

Surplus for 1831	300,000
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Income for 1831, as above ..	47,150,000
Arrears of Excise more in January 1831 than in 1830	580,000

Deduct taxes taken off as estimated	3,170,000
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	44,560,000
Add taxes to be laid on	2,740,000

	47,300,000
Deduct estimated Expenditure for 1831	46,850,000

Surplus for 1831 ..	£450,000
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	Taxes reduced.	Estimated Loss.
Tobacco	£1,400,000	£800,000
Newspapers	190,000	100,000
Coals & Slate	830,000	830,000
Candles*	420,000	200,000
Cottons	500,000	500,000
Glas*	600,000	600,000
Auctions	60,000	60,000
Miscellaneous	80,000	80,000
	£4,080,000	£3,170,000

	Taxes added.
Wine	£240,000
Timber	600,000
Cotton	500,000
Coals	100,000
Steam	100,000
Transfers	1,200,000
	2,740,000
Taxation reduced	1,340,000

	£4,080,000
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* From October.

No important opposition was made to any of these measures, except the last, which excited such a general expression of dislike, that the Chancellor of the Exchequer has subsequently withdrawn it, leaving the blank occasioned by this concession to the opinion of the house to be supplied by retaining the taxes on tobacco and glass as they are at present.

Affairs in Ireland present a more tranquil appearance than at the publication of our preceding number. Mr. O'Connell has withdrawn his plea, and thrown himself unconditionally on the mercy of the court. The favourers of sedition and disunion are evidently dismayed and checked.

FRANCE.—The peace of Paris has been disturbed by the measures of the Carlists, who, under pretence of celebrating a mass for the repose of the soul of the Duc de Berri, assembled on the 14th, the anniversary of his assassination, in a church in the Fauxbourg de St. Germain. Not content with the religious service, they made use of very seditious language, and irritated the mob to acts of violence. The rage of the latter was excessive; every symbol of their superstition was attacked, and the palace of the Archbishop of Paris entirely destroyed. Government called out the national guard, and peace was restored. The most noted Carlists have been placed under arrest.

The minister of finance (Lafitte) has presented his statement of the finances. The revenue is more than adequate to all the wants of the nation. After defraying all the expenses of government, the interest of the public debt, and a sinking fund of 81,000,000 f. there remains a surplus of 15,000,000 f.

ITALY.—The conclave has determined its inclosure by the election of Cardinal Capellari to the Pontificate.

He is an Italian by birth; is considered a learned Oriental scholar; and from his robust health, likely to wear the triple crown a long time. He was created a Cardinal by Leo XII. in 1826, and has assumed the style and title of Gregory XVI.

The revolutionary principles have burst into action in Italy; and Bologna has declared for civil freedom. The example has been followed by the Modenese, who rose for the same purpose on the 5th instant, and after a severe conflict with the ducal troops, remained masters of the city. The Duke has retired to Mantua, and put himself under Austrian protection.

POLAND.—The Russian armies have entered this country, 150,000 strong, under the command of Marshal Diebitsch, and are advancing upon Warsaw. The army of the Poles is said not to exceed 70,000; but if the spirit of the country is roused, the military array at present put forth may only form a small portion of the opposition which the Russians will have to contend with.

The dictatorial form of government has been superseded by a consular one, and three consuls have been elected; one of these is gone to Paris to negotiate assistance from the King of the French.

UNITED STATES.—The Committee of Representatives, to whom the consideration of the publication of a new tariff was referred, in compliance with the recommendation of the President, have reported in the negative. They consider that such a measure would produce a very injurious effect on the present vestment of a large portion of the national capital.

COLOMBIA.—We have to record the death of Simon Bolivar. He expired on the 17th December last.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

The New Church, in the parish of St. Giles in the Fields, London, has been consecrated by the Bishop of the Diocese.

The foundation-stone has been laid of a New Church at Stixwold, Lincolnshire. Christopher Turnor, Esq., the Patron of the living, has most liberally offered to pay the whole expenses.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment</i>
Miller, George Oakes.....	Chapl. to Lord Crofton.
Rudge, James, D. D.....	Domestic Chapl. to H. R. H. the Duke of Sussex.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bonney, Thos. Kaye	{ Preb. in Cath. Church of and Coningsby, R. and South Normanton, R. to Archd. of Leicester	{ Lincoln Lincoln Rutland	{ Lincoln Lincoln Peterb.	{ Bp. of Lincoln Sir G. Heathcote, Bt. Bp. of Lincoln Sir F. G. Fowke, Bt.
Burnaby, Fred. Geo.	{ Lowesby, V. to Barkston, V. with Plungar, V.	{ } Leicester Leicester	{ } Lincoln Lincoln	{ Duke of Rutland Lord Chancellor Abp. of Canterbury
Cobb, Robert.	{ Burmarsh, R. to Depting, V.	{ } Kent	{ Cant.	{ Lord Chancellor Abp. of Canterbury
Cooper, Lovick ...	{ Mablethorpe, R. with Stane, R.	{ } Lincoln	{ Lincoln Lincoln	{ Col. Waters, &c.
Dayman, John	{ Skelton, R.	{ } Cumb.	{ Carlisle	{ Corp. Chr. Coll. Oxf.
Durham, Jas. George	{ Newport Pagnell, V.	{ } Bucks	{ Lincoln	{ Lord Chancellor
Fardell, Henry....	{ Preb. in Cath. Church of & Feltwell, St. Mary, R. St. Nich. R. and Waterbeach, V. to Wisbeach, V.	{ } Norfolk Norfolk Camb.	{ Norw. Norw. Ely	{ Bp. of Ely Lord Chancellor and Bp. of Ely, alt. Bp. of Ely
Fraser, Peter.	{ Bromley by Bow, D. and Kegworth, R. to Preb. in Cath. Church	{ } Middlesex Leicester of Lincoln	{ London Lincoln Lincoln	{ John Walter, Esq. Christ Coll. Camb. Bp. of Lincoln
Gale, John	Corfe, P. C.	Somerset	B. & Wells	F. G. Cooper, Esq.
Gibson, N. W.	Ardwick, P. C.	Lancaster	Chester	Coll. Ch. of Manches.
Harrison, O. Swale..	Stawley, R.	Somerset	B. & Wells	R. Harrison, Esq.
Hollis, G. P.	Dodington, R.	Somerset	B. & Wells	Duke of Buckingham
Lowe, J.	Preb. in Cath. Church of	York		Abp. of York
Nicholls, Henry	Goodley, R.	Devon	Exeter	W. Churchward, Esq.
Rees, William.....	Talbenny, R.	Pembroke	St. David's	Sir J. Owen, Bart.
Thomas, Evan Price	Aberdare, C.	Glamorg.	Llandaff	V. of Llantrissant
Tucker, W. Marwood	{ Colchester, All Saints, R. St. Botol. P. C. to Widworthy, R.	{ Essex Devon	{ London Exeter	{ Balliol Coll. Oxf. Trustees of the late Mrs. Fortescue V. of St. Andrew's
Vallack, M.	Plymouth, St. Andrew, C.	Devon	Exeter	V. of St. Andrew's
Whitehead, G. D. .	{ Vic. Chor. of Cath. Church of and Hainton, V.	{ Lincoln Lincoln	{ Lincoln Lincoln	{ D. & C. of Lincoln
Whitelock, R. H. . .	Saddlesworth, C.	York	Chester	V. of Rochdale
Wood, Chas. Samuel.	Drayton Beauchamp, R.	Bucks	Lincoln	Lady R. Manners

CLERGYMEN DECEASED.

Died, at Rome, the Rev. James Duff Ward, M.A. of Trinity College, Oxford. He was the fifth son of the late George Ward, Esq. of Northwood Park, Isle of Wight. After distinguishing himself at Oxford, he accepted the Curacy of Whippingham, and by the indefatigable zeal with which he devoted himself to his clerical duties, his health, never very good, was so injured, that at the latter end of last year he was recommended to try the air of Italy. The advice was followed too late, and his parish has now to lament the death of the most affectionate of Pastors; and the Church, the loss of one of the most attached and promising of her ministers. With an ardent zeal he united a sober judgment, and while consistent in his own principles, he judged others with a charity truly Christian. To the poor, he was a liberal benefactor—to the rich, an enlightened companion—and by all who knew him, he was beloved. Although he only held the Curacy, he had succeeded in raising a large subscription for the erection of a Chapel of Ease at East Cowes, which formed part of his parish, and had from his own funds contributed 100*l.* We trust that the good work which he thus commenced will be completed by the

gratitude of his parishioners, and that the Chapel may thus be regarded as his monument. Of him it may be truly said, in the words of one of those Fathers whose works he so deeply studied:—*οὐκ ὁν λόγον, τοῖον δὲ φασὶ τὸν τρόπον, καὶ οὐκ ὁν τὸν τρόπον, τοῖον δὲ καὶ τὸν λόγον ἐπεδείκνυτο.*

THE LATE BISHOP OF CORK AND ROSS.—During the twenty years (says a Correspondent) in which this exemplary Prelate presided over the diocese, there was an increase of fifty-three resident Clergymen, twenty-five new places of Worship, and eighty-one Schools, in which the Holy Scriptures are taught. For the last two years, owing to the declining state of the Bishop's health, the affairs of the diocese were superintended by the Rev. William L. Beaufort, his Lordship's son-in-law. His zeal and attention to the arduous duties of this highly responsible office; his anxious promotion of the spiritual interests of the diocese; and his kind and courteous deportment towards those with whom his situation brought him into contact, are all deserving of a record in the same page, which registers his lamented uncle's bright and successful labours in the Christian vineyard.

Name.	Preferment.	County.	Diocese.	Patron.
Bold, Arthur	Stoke Poges, V.	Bucks	Lincoln	Lord F. Osborne
	Hodnet, R.			
Cholmondeley, C.C.	{ with Moreton Say, C. and Weston-under- Redcastle, C.	{ Salop	{ Lichfield	{ R. Heber, Esq.
	{ Chanc. of Coll. Church of Brecon & Llanwair Orledyn, R. Cardig.	{	{	{ Bp. of St. David's
Davies, Edward ..	{ and Bishopstone, R.	{ Glam.	{ St. David's Bp. of Llandaff	{
	{ and Llanbedr, P. C.	{ Radnor	{ Coll. Ch. of Brecon	{
Denman, John	Llandegla, R.	Denbigh	St. Asaph Bp. of St. Asaph	
	{ Warthill, R.	{ N. York	{ P. of D. & C.	{ Preb. of Warthill in
Grayson, Isaac	{ and York, St. Mary in Castlegate, R.	{ York	{ of York	{ Cath. Ch. of York
	{ Great Bolas, R.	{ Salop	{ York	{ Lord Chancellor
Hill, R.	{ and Talk, C.	{ Stafford	{ Lichf.	{ Sir R. Hill, Bt.
	{ Preb. in Cath. Church of	{ Ely	{	{ V. of Audley
King, George	{ and Whitwell, R.	{ Derby	{ Lichfield	{ Bp. of Ely
	{ East Horndon, R.	{ Essex	{ London	{ Duke of Rutland
Powell, Harry	{ Heddington, R.	{ Wilts	{ Sarum	{ Earl Brownlow, &c.
Rogers, Jas. D.D.	{ and South Cadbury, R.	{ Somerset	{ B. & Wells	{ Rev. J. Rogers
	{ Biddulph, V.	{ Stafford	{ Lichfield	{ Fra. Newman, Esq.
Sewell, James	{ Guelton Sutton, C.	{ Chester	{ Chester	{ J. Bateman, Esq.
Watkin, Evan	{ and Plemstall, C.	{	{	{ Sir J. Stanley, Bt.
				{ Sir H. Bridgeman, Bt.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

Dr. Cramer has been admitted, with the usual solemnities, by the Rev. the Master of Balliol, Pro-Vice-Chancellor, to the office, &c. of Principal of New Inn Hall, vacant by the death of Dr. Blackstone. The office is in the gift of the Chancellor of the University.

Thomas Tyssen Bazely, of Queen's College, and Thomas Johnson Ormerod, Gentleman-Commoner of Brasenose College, have been elected Fellows of that Society.

Arthur Roberts Adams, Scholar of St. John's College, has been admitted to a

Law Fellowship in that Society, vacant by the resignation of Dr. Casberd.

William Borlase, Michel Exhibitioner of Queen's College, has been elected Scholar on that Foundation.

Nicholas Pocock has been elected an Exhibitioner of Queen's College, upon Mr. Michel's Foundation.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. John Antony Cramer, late Student of Christ Church, now Public Orator, and Principal of New Inn Hall

Rev. Charles Wm. Stocker, St. John's Coll.

BACHELOR AND DOCTOR IN DIVINITY,

By accumulation.

The Hon. and Very Rev. Edward Grey, of Christ Ch. Dean of Hereford, Gr. Comp.

MASTERS OF ARTS.

Visc. Encombe, New Coll. Grand Comp.
John Chandler, Schol. of Corp. Chr. Coll.
Rev. F. Henclman Buckenfield, Magd. Hall
Rev. T. John Cartwright, University Coll.
Henry Cox Morrell, Christ Church
Rev. Lancelot C. Lee Brenton, Oriol Coll.
Rev. John Gaselee, St. John's Coll.
Rev. Henry Burton, Christ Church
Rev. Thomas Dudley, Trinity Coll.
Rev. Joshua Lingard, St. Mary Hall
John George Phillimore, Stud. of Christ Ch.
Rev. Robert William Shaw, Christ Church
Rev. George F. J. Marsham, Christ Church
William Rawlings, Magdalen Hall
Robert Allan Scott, Balliol Coll.

BACHELORS OF ARTS.

John Edwards, Jesus Coll.
Walter Kerr Hamilton, Stud. of Christ Ch.
John Penleaze, Magdalen Coll.
James Fisher, Fellow of Exeter Coll.
William Irving, Jesus Coll.
Henry George Watkins, Worcester Coll.
John Vincent, Worcester Coll.
Philip Twells, Worcester Coll.
Joseph Anstice, Student of Christ Church
John Hopton, Brasenose Coll.
John F. Newberry, Christ Church
Richard Townsend, Brasenose Coll.
Arthur Fane, Exeter Coll.
Arthur Rainey Ludlow, Oriol Coll.
James Waller Bird, Wadham Coll.
George E. Wood Dawson, Worcester Coll.
Meyer Lawrence Townsend, Worcester Coll.
William Palmer, Demy of Magdalen Coll.
William Maskelyne, Pembroke Coll.

MARRIED.

At Blithfield, Staffordshire, by the Lord Bishop of Oxford, the Rev. Arundell Bouverie, B. D. Fellow of Merton College, and third son of the Hon. B. Bouverie, to Fanny, second daughter of the late Walter Sneyd, Esq., of Keel, in the county of Stafford, and one of her Majesty's Maids of Honour.

At Milton, near Abingdon, by the Rev. James Linton, Fellow of Magdalen College, John G. Hutchinson Bourne, M. A.

ELECTIONS.

The Rev. S. Lee, B. D. Professor of Arabic, has been elected, without an opponent, to the Regius Professorship of Hebrew, vacated by the death of the Rev. Dr. Lloyd.

His Royal Highness the Chancellor has been pleased to appoint Mr. John Crouch

Fellow of Magdalen College, and of the Inner Temple, Barrister, to Elizabeth, eldest daughter of J. R. Barrett, of Milton, Esq.

In a Convocation, it was agreed to accept the Bequest contained in the subjoined extract from the Will of the late Rev. Robert Finch, M. A. of Balliol College.

Copy of the Bequest.—"I give and bequeath all my Books, Manuscripts, Statues, Busts, Bas Reliefs, Bronzes, Medals, Coins, Gems, Prints, Pictures, and Drawings, unto my Secretary, Henry Mayer, a native of Leghorn, in Tuscany, for the term of his natural life; and it is my will, and I do direct the said Henry Mayer to cause a full and true Schedule or Inventory of my said Books, Manuscripts, and other things, so given and bequeathed unto him for his life, as aforesaid, as soon as may be after my decease; and to sign the same, and transmit it unto Thomas Webster, Esq., of Queen Street, Cheapside, London, Attorney at Law. And at the decease of the said Henry Mayer, I give and bequeath my said Books, Manuscripts, Statues, Busts, and other things, unto the University of Oxford, upon condition that the whole be kept separate from any other collection, and be called and named 'Finch's Collection,' and be deposited in the Ashmolean Museum, or, if there be not ample space therein, in some other convenient building, where visitors and students may have access thereto. And in order that the aforesaid collection may not be deteriorated by neglect, I give and bequeath from and immediately after the decease of the survivor of them my said wife, Maria Finch, and the said Henry Mayer, unto the Warden of New College, the Master of Balliol College, the President of Trinity College, and the Keeper of the Ashmolean Museum, and to their successors in office for ever, all my monies vested in the $3\frac{1}{2}$ per cent. South-Sea Stock, the yearly interest of which I enjoin shall be divided into two equal portions, of which one moiety shall be employed in maintaining and preserving the collection, and the other moiety in purchasing useful objects to increase the same."

CAMBRIDGE.

Yeoman Bedell to the University, in the room of the late Mr. W. Jiggins.

PRIZES.

The late Dr. Smith's annual Prizes, of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, have been

adjudged to Messrs. Samuel Earnshaw and Thomas Gaskin, both of St. John's College, the first and second Wranglers.

GRACES.

A Grace has passed the Senate, "To affix the seal to a petition to both Houses of Parliament, in favour of the bill for an exchange of lands for the site of the Botanic Garden."

The Syndicate authorised by the Senate to offer the Old Printing Office premises to the Master and Fellows of Catharine Hall, for the sum of 7000*l.*, have reported to the Members of the Senate that the offer has been accepted, the estate remaining subject to the payment, on the part of the University, of the rent-charge to Queen's College during the remainder of the existing lease.

The Syndicate re-appointed for the purpose of considering and reporting to the Senate how the funds may be raised to defray the expense of erecting a New Library, &c., have reported as follows:—

"That it appears to them expedient to make provision for raising the sum of 30,000*l.* in order to defray the expenses of erecting that part of the intended buildings which it is proposed to execute at present.

"That, from an examination of the University accounts, and reports of Syndicates appointed to inquire into the finances of the University, they consider that the University chest may, without inconvenience, furnish the sum of 8,000*l.* towards the above object..... £8,000.

"That the Master and Fellows of Catharine Hall having agreed to purchase 'The Old Printing Press' for the sum of 7,000*l.*; this sum will also be applicable to the above purposes as soon as this property can be transferred* £7,000.

"That in their opinion the remaining 15,000*l.* may be raised by granting an annuity for thirty years, not exceeding 900*l.*; to meet which annual payment, they conceive that the University may safely engage to appropriate thereto the

sum of 400*l.* from its surplus revenue; and that the remaining 500*l.* may be charged upon the 'Library Fund,' in consideration of the great expense of fittings, &c.

£15,000."

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. John Graham, Master of Christ Coll. by Royal Mandate
Rev. Aldersey Dicken, Fell. of St. Peter's Coll., and Head Master of Blundell's School, Tiverton, Devon
The Very Rev. George Davys, Christ Coll., Dean of Chester, and Rector of All Hallows, London Wall
The Rev. John Griffith, Emmanuel Coll., Prebendary of Rochester and Vicar of Aylesford

DOCTOR IN PHYSIC.

Edw. Morton, Esq., M.B., L.M. Trin. Coll.
HONORARY MASTERS OF ARTS.
The Hon. W. H. A. a'Court, St. John's Coll. (son of Lord Heytesbury)
The Hon. Major Henniker, St. John's Coll. (son of Lord Henniker)
Peter Robert Charles Burrell, St. John's Coll. (son of the Hon. Lindsey Burrell)

BACHELORS OF ARTS.

William Hadfield, Caius Coll.
Henry Parker Cookesley, Trinity Coll.
John Richard Hardy, St. Peter's Coll.
F. J. Wethered, Fell. of King's Coll.
Harry Dupuis, Fell. of King's Coll.
John S. Legh, Fell. of King's Coll.
Charles Wilder, Fell. of King's Coll.

MARRIED.

At Brixton, the Rev. Thomas Philpotts, Fellow of King's College, only son of John Philpotts, Esq. M.P. to Mary Emma Penelope, only daughter of the late Ulysses Hughes, Esq., of Grovesend, Glamorganshire.

At Colton, Lancashire, J. J. Rawlinson, Esq. M.A. of the Inner Temple, Barrister-at-Law, and Fellow of Trinity College, to Mary, eldest daughter of the Rev. John Romney, B.D. of Whitestock Hall, in the county of Lancaster.

* As the Museum of Anatomy and the Lecture Rooms of the Chemical and Anatomical Professors, are part of the property sold, it will be incumbent on the University to provide equivalent accommodations elsewhere. If the Museum of Comparative Anatomy should be included in the New Building, and that of Human Anatomy with Dissecting Rooms be annexed to the buildings in the present Botanic Garden, it is conceived that the expense thus to be incurred would be very moderate.

NOTICES TO CORRESPONDENTS.

The importance of making known the *Traets* occasioned by the state of the country, must be our apology to many friends for our present silence upon the merits of their works.

For an answer to the first question of "C. C." we refer him to p. 15 of the Society's Report; to the second we reply, it is going through the press as fast as possible.

"P. S." and "E. B." have been received.

We applied for the three Numbers by "E. E." but were told they had been returned.